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The
**CHRISTIAN
CENTURY**
A Journal of Religion

What Can Tests Do?

By J. V. Thompson

The Seeming Impotence of
Christianity

By Lloyd C. Douglas

Editorials

The Peace of the East
Ritual and Drama

Fifteen Cents a Copy—May 24, 1928—Four Dollars a Year

The CHRISTIAN CENTURY

May 24, 1928

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Entered as second-class matter February 18, 1892, at Chicago, Ill., under the act of March 3, 1879. Published weekly and copyrighted by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00.) Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

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The Enrichment of Worship

So our old friend Allotrios is with us again! I, for one, am ready to give him a hearty welcome. He has a way of asking questions that start thought, and that's a fine sort of visitor to discover within the pages of any periodical.

When was it that Allotrios raised his previous question about the church to which he should belong? I suspect, when I begin to think about it, that it must have been two years ago, or even longer. But the question, and the discussion which it started is as fresh in my mind as though it had been last month. Unless I am mistaken, this present question will lead to another discussion of equal value.

A great many protestants are puzzling over the implications of the present drift toward ritualism on the part of the evangelical churches. The thing has come so swiftly, and it is cutting so wide a swath, that we are just beginning to catch our breaths and wonder what its ultimate effect is to be. Just now all the ladies aid societies are busy sewing on the new choir gowns. But after all the gowns are hem-stitched—or whatever it is that you do to make gowns hang together—and all the pulpits properly relocated and all the organ pipes removed from the focus of the sanctuary, and after all the parsons have been taught the difference between an introit and a processional, what then?

Will the people who go to the churches know any more about the great spiritual verities than they do now? Will they act any better?

Those are the questions that Allotrios raises, and it will be a fine thing if he can induce a multitude of clergymen to discuss them seriously. I'd like to start right in discussing now, but I must steer clear of that editorial blue pencil.

There's another article in this issue that will cause a deal of discussion. That is the one by Dr. Douglas. This Congregational minister, who has reached his present pulpit in Los Angeles by way of Ann Arbor and Akron, has been writing provocative articles for a long time. The ones he contributed to The Christian Century several years ago, and that were later reprinted as "The Minister's Everyday Life," made many a pastor re-examine the whole method by which he was conducting his work. His book on the miracles has been debated back and forth ever since it came from the Harper presses. That article which he had in the Atlantic two or three months ago stirred up a swarm of bees.

Dr. Douglas is bound to hear from this article, too. But the article cannot be brushed aside lightly. It does seem to me that the church has failed to keep step with the rest of society in terms of dynamic power, just as he says. I'm constitutionally suspicious of all tests, questionnaires, and similar attempts to apply the measuring rod to religion. But I do think that Dr. Douglas has laid his finger on a spot where a little genuine testing is in order.

THE FIRST READER.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLV

CHICAGO, MAY 24, 1928

NUMBER 21

EDITORIAL

ONE OF THE MOST spontaneous tributes recently paid to a man in public life came to Senator Borah last winter. A senate committee was investigating Mr. Hearst's forged Mexican documents. At the time, it was feared that the documents might be genuine. But when

Bishop McConnell Vindicated

Mr. Hearst's agent named Senator Borah as having received fifty thousand dollars from Mexican sources, the committee-room rocked with laughter. In somewhat the same way the Methodists received the charges that their Bishop Francis J. McConnell had been guilty of "immorality." Not only have they cleared him absolutely, but they accompanied that action with the most tumultuous personal tribute rendered in their general conference for a decade. To brand a man "immoral" in countless newspaper headlines on the basis of a statement that the truth or falsity of evolution will be settled by scientists rather than theologians is a perversion of a minister's right to bring charges against his ecclesiastical superior. But the universal incredulity and indignation which greeted the allegation was, in itself, a tribute not to be despised.

Europe Swings Toward Outlawry

MORE SWIFTLY than its most optimistic supporters would have dared dream, Secretary Kellogg's proposal for an international treaty outlawing war is winning the adherence of the European powers. Germany has accepted the American invitation without reservations. Great Britain appears about to do likewise. The latest reports from France indicate that the differences which at first divided Mr. Kellogg from M. Briand have almost disappeared, and that France is now likely to accept and, at the same time, to invite her central European allies to join with her in negotiating the new treaty. The prospect now is that the meeting of the nations to declare their renunciation of war as an instrument of policy is only a few months distant. Such a treaty may actually be formulated for signature before the end of the year! This swift progress toward the day when war shall stand outside the pale of law has followed an interesting course. The original Kellogg invitation drew two responses—Germany's unequivocal acceptance and the French reply which proposed reservations almost without number. Mr. Kellogg thereupon re-

sorted to open diplomacy of a kind seldom seen when, in a speech before the American Society of International Law, he analyzed the French note, and showed that the reservations proposed, while of slight political importance, would operate to weaken the treaty by introducing numerous qualifications and exceptions. To fill such a treaty with endless verbiage, containing innumerable loopholes, would be to undermine from the start the treaty's effectiveness. Mr. Kellogg therefore made it plain that the United States would not agree to the inclusion of the French reservations in any outlawry compact.

British Parties Unite For Kellogg Treaty

IN THE MEANTIME, public sentiment in Great Britain had been rising in support of the Kellogg proposal. In a speech at Birmingham, Sir Austen Chamberlain, foreign secretary of the present tory government, gave a cautious assent to the American suggestion. But this hesitation on the part of a responsible minister who has been accused of personal reluctance to engage in a frontal attack on the war system was swept aside within a week in the face of a mounting public demand for action. No more remarkable scene has taken place within the British parliament since the close of the war than occurred on May 10 when leaders of the three British parties committed themselves to outlawry while the house of commons, without respect to party lines, cheered their every important word. It fell to Ramsay MacDonald, labor party leader, to precipitate this expression of approval of the Kellogg plan. Applauded by members of all parties, Mr. MacDonald mildly chided the government for its delay in replying to the American invitation, and expressed the hope that Britain would not only accept the treaty, but accept without reservations. To Mr. MacDonald's support came Lloyd George, speaking as leader of the liberal party. It was then that Sir Austen Chamberlain threw overboard all the reservations that may have lain in his mind when making his Birmingham speech, and announced not only that the British government has "warmly welcomed" the proposal, but that it will do all it can to induce the other governments concerned to give a unanimous approval. Sir Austen explained the delay in British official action on the ground of the necessity for consultation with all the dominions. But since dominion

opinion seems to be even more strongly in favor of the treaty than opinion in England, it can be taken as certain that an official and unreserved British endorsement will soon be forthcoming.

M. Briand Revises His Reservations

WITH BRITAIN coming solidly into line for the Kellogg proposal, and Germany already there, it became the part of wisdom for France to examine again the proposed reservations by which she was apparently holding up progress. Even with his recent electoral victory behind him, M. Poincaré would hesitate a long time before venturing the moral isolation which might follow the scuttling of this effort toward world peace. Accordingly, there appeared in the New York Times, signed by its well-informed Paris correspondent, Mr. Edwin L. James, a dispatch in which it was said that M. Briand, having pondered the speech of Mr. Kellogg and the declarations of Sir Austen Chamberlain, had decided that a single reservation, inserted in the preamble of the treaty, would satisfy the French, and was now ready to accept the American invitation on that basis. This reservation would simply provide that the contracting nations would reserve liberty of action toward any nation that might actually violate the provisions of the proposed war outlawry treaty. Since any instrument in equity is always regarded as suspended or shattered after its provisions have been broken by one of the parties involved, the Briand reservation would seem to be of such a self-evident nature as to make possible its insertion in the treaty without in any way affecting the purposes and engagements of that document. If M. Briand can induce M. Poincaré and the rest of the French government to be satisfied with this single revision of the plan formulated by Mr. Kellogg, there is no reason why the powers should not be able to hold their conference and conclude a general outlawry treaty within a very few months. The day when war can be dealt with as an outlaw, rather than as an established and legal institution, is almost in sight.

Ford Hall Forum to Pass From Baptist Auspices

FOUNDED and financed by the Baptist social union of Boston, the Ford hall forum has for twenty years been a center of free discussion and has offered a platform upon which both sides of any matter of public interest could be talked out without restraint. Supporting the action of a special investigating committee, the union will withdraw its sponsorship and financial support at the end of the present season. Mr. Daniel Sharpe Ford, former editor and proprietor of the Youth's Companion, gave to the union more than a million dollars with the provision that a substantial part of the amount should be used for the erection and maintenance of a building "to be used as a common meeting ground for union members and the working men and women of Boston." The forum was organized and has been-managed during these twenty years by Mr. George W. Coleman. Attacks upon the union have been frequent and furious. The successful attack was made while Mr. Coleman was in Europe. The charges, as reported in the

press, were that the forum did not have scripture readings and prayers at its meetings, that it had no definite program of Christian work, that its discussions were not religious, and "that the forum's activities had failed to win one cent of legacies to the Boston Baptist social union." The policy of free speech which it has consistently followed has won it many enemies. It goes without saying that it had an honorable place on the D. A. R.'s blacklist, and many other patriotic, semi-patriotic and pseudo-patriotic organizations have criticized it for years as giving countenance to the reds. This aspect of the matter, however, is not mentioned in the investigating committee's report. The forum will doubtless find other supporters. Its function—as a safety-valve of free speech, if nothing else—has been too valuable to be allowed to fall into disuse. It has secured the privilege of occupying the hall until May, 1929, after which other arrangements may have to be made.

What Do Ministers Believe?

IT IS FAIR enough that, since various groups of young people and the constituencies of newspapers have been investigated with reference to their religious beliefs, there should be some interrogation of the preachers. The religious education department of Northwestern university has carried out such a piece of research with interesting results. The replies of 436 ministers of various denominations to 47 questions are tabulated. The only thing they all agree upon is that God exists. The nearest approach to unanimity after that is on the proposition that the relation of God to man is best expressed by the term "father." Ninety-eight per cent agreed to that and one per cent were doubtful. The answers are classified under three heads: belief, undecided, disbelief. But since a man obviously cannot preach that about which he is undecided, the last two may be grouped together for brevity. Twenty per cent doubt or deny that God exists in three distinct persons; 13 per cent that he is omnipotent; 32 per cent that he occasionally sets aside law and performs a miracle; 44 per cent that in Bible times God manifested himself in a manner which no longer occurs; 33 per cent that the Old Testament prophets were inspired to predict future events. A comparison of these last two items yields the curious result that at least 11 per cent must believe that the power of predicting future events is still conferred upon men from time to time, or else that many individuals were careless in making their answers. Thirty per cent doubt whether the inspiration of the Bible is different from that of other great religious literature. Sixty-six per cent doubt or deny the equal authority of all parts of the Bible, and only 38 per cent are sure that it is free from myth or legend. Twenty-nine per cent doubt the virgin birth of Jesus, 8 per cent his sinlessness, 16 per cent his bodily resurrection. Only 3 per cent doubt the continuance of life after death, but 38 per cent the bodily resurrection. Only 58 per cent are sure that a person's eternal state is fixed by his spiritual condition at the time of his death. Rather surprisingly, 60 per cent say that they believe in a personal devil, 53 per cent in hell as an actual place, and 57 per cent in heaven as having a definite location somewhere in the universe.

Less than ten per cent of the whole number of ministers replying belonged to other than the Methodist, Lutheran, Presbyterian, Baptist, Congregational, Evangelical, and Episcopalian denominations, so there was no considerable proportion from the "liberal" denominations to bring up the percentage of modernists.

A Crusader for Righteousness

WE HAVE LONG WISHED that adequate recognition might be made of the services which Mr. E. J. Davis has rendered the cause of good government in Chicago. Day in and day out, year after year, in the face of defeat, apathy and appalling civic irresponsibility, Mr. Davis has toiled ahead to free his city from the control of spoilsmen and their allies. As superintendent of the Anti-saloon league in Cook county, and more recently as superintendent of the Better Government association, this man has fought a battle of surpassing courage and tenacity. Beneath the defeat of the plunderbund in the recent Illinois primary—and particularly beneath the defeat of the discredited States Attorney Crowe—there lay years of herculean effort by Mr. Davis and his organization. Now that the victory has been won a newspaper is doing what it can to claim the credit, but those who watched the fight from its inception know that if honor was due any one more than another, that one was E. J. Davis. On the night of May 8 as representative a group of the city's leaders as has ever met attended a dinner at the Union League club in honor of this dauntless reformer. The public recognition thus accorded him was as genuine as it was unstinted. When the roll of the worthy servants of Chicago, and of American good government in general, is made up, the period of the last decade must contain, high on the list, the name of E. J. Davis. He has fought a good fight, and in this hour of his triumph when the applause which he has so richly won is coming from every quarter, The Christian Century wishes to associate itself with all those who hope for Mr. Davis many years of further service in behalf of the common weal.

American Peace Society Celebrates Centennial

ENTERING the public meetings of the centennial celebration of the American Peace society, in Cleveland, Ohio, May 7-11, the most conspicuous fact that greeted one's eyes was the presence of armed policemen stationed all over the auditorium hardly more than twenty feet apart. This incongruous situation resulted from a disorderly outbreak on the first evening of the conference when the address of Dr. Paul Milyukof, former minister of foreign affairs under the short-lived Kerensky regime, heralded on the program as "the greatest living Russian," was interrupted by a shout from the balcony—"Mr. President, Why didn't you invite a representative of soviet Russia?" Congressman Theodore E. Burton, presiding, pounded his gavel and thundered anathemas on the heckler and when the question was repeated replied, "Because we didn't want them here!" Bluecoats and detectives are called in. A group of

hecklers are taken out. After five minutes of tense quiet a feminine voice breaks out: "You're afraid of soviet Russia; we are not afraid." Banners appear here and there. Again a rush of police. This time blood stains the white steps of the Masonic auditorium. Four times the scene is repeated until a score of men and five women are taken into custody and sent off in the wagon. Thereafter, to avoid any recurrence of such disorder, the police are present in about the proportion of one bluecoat to thirty or forty auditors. It was rather amusing to see a speaker from Italy leave the platform by a side door, enter an automobile surrounded by a squad of motorcycle police who went thundering through the peaceful streets of Cleveland safely conveying the "peace" advocate to his hotel. The disorder was, of course, deplored by everybody. But why Dr. Milyukof, an irresponsible refugee from Russia, should have been given a place on a peace program as a representative of Russia, and encouraged to devote his entire address to an attack upon the existing government of Russia, is beyond comprehension. We may not like the soviet government, but it is the government of Russia and the one that must be reckoned with if we are to establish international peace. In the case of fascist Italy, whose form of government is hardly more compatible with American ideas of democracy than is that of soviet Russia, the program makers acted differently. It would have been a wholesome thing had a place been made in the conference for a sympathetic if not authoritative interpretation of the attitude of the Russian government toward the abolition of war.

An Old Fashioned Peace Program

AS TO THE PROGRAM, it may be said that, in the main, it followed the conventional lines of pre-war peace thinking. Not much account was taken of the new points of view which have developed in the past decade. There was an imposing array of ambassadors and ministers from other countries whose addresses were, for the most part, cast in the old-fashioned moulds of felicitous assurances of undying friendship and love of peace. As a sort of diplomatic pageant this kind of program perhaps justified itself as a means of impressing the uncritical public. But the specific problem of peace and war was almost lost in the consideration of the broad theme of "international relations in general. The old-time categories of industry, education, justice, social service and religion were utilized as symbols of the forces and channels through which war is to be abolished, and special commissions were created to bring in reports under each category. The commission on "the international implications of religion" failed entirely to face the question of the relation of the organized Christian church to the organized war system, albeit the report contained the usual condemnation of war and gave support to the outlawry of war. More germane to its task would have been a pronouncement on the *excommunication* of war. The commission on "the international implications of justice" declared for the outlawry of war, and then proceeded to consider international law and other aspects of international justice in terms which took no account of the proposed delegitimation of war itself. It was clear that the outlawry of

war was conceived as merely *one point*, along with many other points, instead of *as a point of view* from which to regard the whole problem of international organization for securing justice through law without resort to war. Certainly if our peace advocates are sincere and intelligent in their support of America's peace policy as interpreted by Secretary Kellogg, it is high time that they begin to orient their conceptions of international law and a world court, as well as other mechanisms of peace, in terms consistent with the fundamental principle of the renunciation of war. The American Peace society should be better able to do this than any of our peace groups. It cannot hope to win the confidence of American peace-loving opinion by mere negation or by trite platitudes. On the basis of the abolition of the institution of war, the American Peace society faces a great opportunity constructively to educate our public opinion as to the kind of international court and the kind of political mechanisms which a peaceful world requires. To undertake such a task, however, demands a far more earnest and courageous spirit than was manifested in any of the meetings at Cleveland.

Ritual and Drama

OUR LEARNED CORRESPONDENT whose letter appears on page 670 raises searching questions about ritual in worship and about pageantry and drama in religious education. And the spirit of his inquiry suggests the spirit in which the answer to these questions must be sought and found. The antithesis between ritual and intelligence, or between the quest for the knowledge of God through "thought and intellect" and through "cult and emotion," is a false antithesis. The church is not confronted with mutually exclusive alternatives—symbolize or scrutinize, dramatize or dogmatize. Cerebration need not stop when celebration begins. But the question is, Does it? Is the modern tendency toward the "enrichment of worship" and toward the utilization of drama and pageantry in the teaching of religion anything more than an escape mechanism, designed for the avoidance of those more rigorous mental processes which are essential to the understanding of religion? Doubtless it is something more than that, but consider first the danger in using these worthy devices for that ignoble end.

Tired minds which shrink from the toil of thought and timid minds which recoil from the conclusions to which thought seems to be leading them, seek refuge in ritual. Unwilling to pay the price of an intelligent understanding, they seek the soporific of phrases fragrant with devotions of bygone ages, of symbols which no longer mean anything in particular, but which create a vaguely religious emotional tone. Much of our contemporary ritualism is too imitative. Lacking both courage and creative power, it utilizes unintelligently the symbols which had a definite meaning to the medieval mind but which have none, or none that is properly pertinent to the symbol, for the modern mind. Such ritualism and symbolism is mere window-dressing, and that of a sort that does not truthfully represent the stock of goods that the shop carries.

The decorative value of some of the ancient forms ob-

scures the fact that they do not say what the church which uses them wants to say. An example: You see the prophets in stained glass windows, hieratic figures clad in rich ecclesiastical robes which turn them into representatives of the very system against which they launched their vitriolic protests. The prophets are turned into high priests; the divinely indignant rebels against conventionality are conventionalized; the champions of the free voice are canonized into authorities by which to silence other free voices. It is easier to sit on a cushioned pew in the mellow light that streams through the rich robes of the stained-glass prophets than to think through the meaning of prophetic religion for our own day; easier to listen to the antiphonal chanting of words from a holy book than to come to grips with the question as to what kind of book it really is, and how holy, and in what degree authoritative for us; easier to genuflect, and face east, and gaze fascinated at the flickering lights on the altar, than to try to form some definite idea of the nature of that God in whose worship all these things are done and of the way in which his will for our time may be known.

But this is only one side. To state it thus is only to repeat the query which our correspondent has suggested. Such a statement is not a verdict against ritualism. It is only the posing of a problem—how to utilize ritualism without stultifying the intellect. For it must be used. Be it high or low, traditional, conventionalized and premeditated, or free, casual and extemporaneous, religion cannot avoid expressing itself in cult and symbol. The artistic forms which have developed through the centuries are the common heritage of Christians. The protestant reformation was not a sharp break and a new beginning, either religiously or culturally. Protestants today have as good a right as anyone to the use of any materials from this accumulated store of esthetic treasure that are pertinent to their needs and to their convictions. That they may "look Catholic" is of no consequence. What is of consequence is that they shall fairly and sincerely express what is in the minds of the people who use them. Ritual and symbolism in worship had better be beautiful than ugly. They had better express attitudes held in common by many worshipers for a long time than individual or local idiosyncracies of belief. They need not be taken with the literalness that is appropriate to the interpretation of a guide-book or a news item. But above all, they must be sincere expressions of the religious attitudes of those who use them, and they must not be employed as an escape from reality or a substitute for intelligence.

Whether, to quote Glover, "more is gained in the quest of the knowledge of God along the line of thought and intellect than by the line of cult and emotion," seems to us a question that does not need to be answered. Which is the more important element in a drop of water, the hydrogen or the oxygen? It takes two atoms of hydrogen to one of oxygen, but without both you do not have water. There is no adequate knowledge of God without both intelligence and emotion. There must be both cult and criticism, and any form of either which makes the other impossible, or which affects to declare the other unnecessary, is itself a perversion.

The problem with reference to religious drama and pa-

geantry is similar but not identical. The dominant purpose of these forms of art is not worship but instruction. But if that statement is true, and if these devices in religious education are as legitimate as they are popular, then the term "instruction" must be taken in a large and liberal sense. It must include motivation toward desirable goals, as well as—and more than—the conveying of historical information. While it may seem, superficially, that religious drama and pageantry are particularly adapted to conveying knowledge of facts of history in unforgettably vivid form, it is still truer that they are adapted to the presentation of ideas with an emotional accompaniment which makes them effective as motives. The dramatization of Bible stories merely to fix them in memory as parts of the biblical material, is of limited value. The use of such dramatizations as a means of giving a vivid impression of the historicity of the events, without accompanying study of the extent to which they are historical, is of less than no value.

Our correspondent wonders "how far it is true that the present fashion for dramatic representation in the churches and for the arts subsidiary thereto in the church schools is accompanied by the regulative and corrective element of thought." So do we. So do many who watch the movement from the outside. And, happily, so do some who are guiding it from the inside. It is quite possible to make the dramatization of biblical episodes a method of evading all processes of thought and either giving the impression that the value of the material depends upon its historical accuracy or else suggesting that the whole body of our religion is nothing more than a mass of "pretty fairy stories."

But the application of thought processes to drama does not primarily concern the historicity of the material presented. If "thought" meant research into the historical accuracy of the narratives, then it might well be doubted whether this type of intellectual activity in connection with dramatization would be especially fruitful for faith or for the motivation of life. Suppose it were proved that the ghastly story of Jephthah's daughter is historically true—as heaven send that it may not be. What of it? Would its teaching of human sacrifice be any more edifying? Or suppose the lovely story of Ruth amid the alien corn be shown to be legendary. What of that? Is it not still moving as a story and perhaps still more so in dramatic presentation? The value of the parable of the prodigal son, whether as narrative or as drama, is not conditioned upon proof that it is an accurate biography of some one particular individual. The thought processes required here are something quite different from those of historical criticism. The vital question is whether the episode dramatized has human and religious value, not whether it is the reproduction of something that once happened.

Much of the modern dramatization, like much of the ritual which protestant churches have lately introduced, is medieval in its inspiration; and in the case of drama as well as ritual, it needs to be carefully considered whether the ideas expressed are those which are most suitable to present needs. Considering how widely our mental processes and our interpretation of the nature and function of religion differ from those current in the middle ages, it seems *prima facie* improbable that the medieval approach to the technique of the religious drama should be the best for this

generation. Perhaps the Greek drama might be profitably studied, not for slavish imitation but as a source of suggestions for the method and spirit of the performance.

Ritual and drama alike offer large possibilities for worship and for instruction in righteousness. The essential thing is that they shall not be employed in the spirit of servile and unintelligent imitation, as a refuge for indolent or fatigued minds, but as instruments by which those convictions which are the result of valid processes of thought may be emotionalized and made effective for the motivation of life toward good ends.

The Peace of the East

FOR A FEW HOURS last week it looked as though the dreaded international war in the far east had arrived. Japanese troops, landing on Chinese soil, had pushed inland more than two hundred miles, taken possession of the capital of a Chinese province, engaged in open hostilities with Chinese troops, killing and wounding large numbers, and disarming still more. Despite a censorship which made it impossible to gain a dependable understanding of what was taking place, it was clear that an open rupture between Japan and China was very close at hand. Such a rupture, had it resulted in a major Japanese military intervention, would almost certainly have involved other powers. Although the world at large was only dimly conscious of the importance of the fighting, it is no exaggeration to say that, for a few hours, the ghastly specter of a possible world conflict stalked through the corridors of every foreign office.

The clash at Tsinan is a result of the Japanese attempt to protect Japanese interests and nationals in the Chinese province of Shantung. For thirteen years—since the formulation of the notorious Twenty-one Demands by Japan in 1915—the control of this province has endangered the peace of the orient. It was over Shantung that Japan threatened to wreck the Paris peace conference of 1919; the Shantung clauses in the treaty of Versailles did more than any other one thing to induce the senate of the United States to reject that treaty. When, a few years ago, Japan finally surrendered political control of the province, she retained economic dominance to such an extent that no civil disorder can now occur without some danger to Japanese interests.

Last year, after the nationalist armies of China had won their way to the Yangtze river and launched, from that base, a new campaign to capture the north, Japanese interference seriously hampered their drive across Shantung. Indeed, it is generally believed by Chinese of all parties that, but for Japanese military action in Shantung, the nationalist armies would have run the last of the old style war lords, Chang Tso-lin, out of Peking at that time, leaving some sort of nationalist organization in at least nominal control of all China. This interference of a year ago has rankled in the minds of the Chinese during all the months since it took place. When the nationalist drive on Peking opened again this spring, there was heard everywhere in China the warning that, this time, no action by the Japanese must be allowed to maintain the Japanese protégé, Chang Tso-lin, in control of the north.

It is out of this background that the recent fighting burst. The nationalist troops, fighting their way northward across Shantung, finally laid siege to the provincial capital and railway junction, Tsinan. At the same time, troops were rushed from Japan to the port of Tsingtao—the former German colony captured by the Japanese during the world war. To protect Japanese interests, which include the railway running from east to west across the province, these Japanese troops were sent inland. The victorious nationalists and the Japanese met at Tsinan. Some spark set off the explosion. There were casualties on both sides. Both sides charge atrocities. The one fact certainly established at this writing is that, for several days, Japanese and Chinese troops were in armed action against each other.

As the censorship begins to lift, it can be seen that the Japanese are now in undisputed possession of the provincial capital, Tsinan, the port, Tsingtao, and the railway connecting the two cities. All Chinese troops have been withdrawn from Tsinan. Late bulletins indicate that the nationalist advance, apparently a part of the armies of Feng Yü-hsiang, has circled to the west of Tsinan and is driving on toward the north, leaving the Japanese military occupation in its rear. A formal appeal for an investigation has been made to the league of nations by the Nanking nationalist government. There are rumors of other appeals made to the government of the United States for mediation of some sort. Fighting between Chinese and Japanese has ceased. There is every chance that, unless another embroglio occurs over the protection of Japanese interests in and about Tientsin, the recent fighting in Shantung will be ironed out in some peaceful fashion.

This whole incident is immensely enlightening. It shows, for one thing, the extreme delicacy of the relations between Japan and China. Unable as China still is to oppose Japan with anything approaching equal military strength, the nationalist awakening of the past three years has given birth to a temper which will dare the results of a military defiance rather than accept supinely Japanese dictation in China's internal affairs. Even more important, however, is the revelation which this incident has given of the shifting of sentiment within Japan herself. All observers agree that, while Japanese armies were in action, Japanese soldiers being killed, and the wildest rumors of the massacre of Japanese civilians were afloat, the Japanese press was notably restrained. The demand for an investigation was as strong in Tokyo as in Nanking. And the Japanese government, while ostensibly in favor of "strong measures," has acted with a caution worthy of the highest praise.

Ten years ago such an outbreak as has occurred at Tsinan would have led to instant Japanese military intervention in China on a grand scale. The Japanese press would have been almost a unit in demanding such action. The government, dominated by the military bureaucracy, would not have hesitated over night before setting its corps in motion. The most enheartening fact in the disordered orient today is that such instant intervention has not followed this clash. This new steadiness in Japanese policy is to be credited largely to the rising power of liberalism in Japan.

Universal manhood suffrage is now a fact in Japan. Commercial disillusion with militarism as a means of economic penetration is also, since the ill-fated Siberian expedition

and the Chinese boycott, a fact. The first factor has operated to put the balance of power in the Japanese diet in the hands of a small group of liberals, who are both internationally-minded and pacific in their intentions. The second factor has operated to put the check of Japanese big business on the schemes of the Tokyo war office. The Japanese government knows that it cannot order a general military intervention in China without running the risk of being turned out of office by the liberal bloc. The army leaders have been warned by the newspapers that any such intervention will have neither commercial nor popular support. Hence, the restraint with which Tokyo has acted.

It is hardly possible to be optimistic over the international outlook in the far east. The fighting at Tsinan has shown how near the lava is to bursting through the surface of that smouldering volcano. But the situation is not without its hopeful elements, and among them all the rising power of Japanese liberalism must be set at the forefront. If Japan can be saved from international conflict for the next dozen years, it is altogether likely that liberal sentiment in that empire will gain enough strength to make Japan a positive contributor to the establishment and maintenance of a general peace in the far east. American liberalism, knowing the suspicion of Japan which is still fostered in some quarters in this country, will do well to insist upon the existence and importance of this Japanese liberalism.

The Man Who Owned the Gold Mine

A Parable of Safed the Sage

AS I JOURNEYED in the land of Egypt, I met a man who was one of mine own countrymen. And I said, Where dost thou reside, and what is thine Occupation?

And he said, I live in the Little Town between the Subway and the L, even New York, but I come here by way of South Africa, having been for some time in South America. And I own a Gold Mine.

And I said, Thou wilt have need of it in Egypt.

And he said, Think not that it will help me much here.

And I said, Doth not the Mine produce abundantly?

And he said, Yea, and that is lucky, for now we Break Even.

And I said, Gold hath always seemed to me a rather Desirable Commodity.

And he said, It is about the only Commodity whose price in the open market doth not follow the general Rise in Values.

And I said, Tell me what thou dost mean.

And he said, Back in the good old days before 1914, we were doing Very Well. But beginning with 1914, every Iron Tool that we buy doth cost us more, and the wage of every man is more, yea, more than twice as much. And once I could settle with my Tailor for a Suit of Clothes, paying him Two Twenty-shekel gold pieces, but now for the same Suit doth he hold me up for Four pieces, each one of which hath cost me more than it did when Gold was worth

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Digging. And whether I sell my Gold unto Mr. Tiffany or to my Uncle Samuel I get so much for it and no more. Wherefore hath the Gold Mine Owner mostly been driven Out of Business. And we produce only Fifty Million Shekels in Gold whereas in the Arts we need and use Seventy-Five Millions, to say nothing of what the Mint doth require.

And I said, I hope thou art not preparing to present me a Gold Mine.

And he said, Nay, for now, due to Improved Processes, we are beginning to make the Business pay again, but few

men have suffered so much for the need of Gold as the owners of the Gold Mines.

And I said within my soul, I suppose that every business hath its troubles, known only to those who are in it. And if I have ever envied the owners of Gold Mines, I will do so no more, but will be content with such things as God doth give me, and accept also the troubles that come with them. For as such things go, I probably have no more than mine own share of trouble. And the same thing, no doubt, may be true of most men who think they have cause to complain.

VERSE

The Country Parson

IN FADED weekday overalls he lurks
About his garden, busy with his bees
And hens and cows, the domesticities
Of rural life. There is no task he shirks
As hard or humble. All the curious quirks
Of growing plants he knows. He sprays the trees
And while he toils, coins simple similes
And gathers wholesome lessons as he works.

Then, on the Sabbath, in his broadcloth suit
He mounts the pulpit, tells the holy fable
Of Husbandman, and Vineyard, and the fruit
That cometh of the Spirit at life's end.

He feeds the faithful at the Master's table
And talks to God as friend may talk to friend.

ANNE HIGGINSON SPICER.

Without a Miracle

ASHY wise reticence holds sway
When, in lovely sequence, the loud day
Falls to the hush of twilight,
With yet a hint of wondrous disclosure,
As though, within the purple shadows,
A door were to be unsealed
And Beauty be revealed:
A silvery silhouette against the first blue wall
Of night;
And a mystic, shadowy bird
Be heard
Singing low, sweet and low—
A song earth may not know.
But the moment passes undisclosed—
One only sees
A star above the trees;
And hears a brown bird call
Sleepily to its mate at rest
In a hidden, high-hung nest.
Yet, the heart is strangely stirred
To rapture,
And its aching longing stilled
As though a miracle had been fulfilled.

EVA MOAD TURNER.

How Shall I Praise Thee?

HOW shall I praise Thee, God?—
A song to leap the pity of this mortal breath
And fling itself upon the distant, deathless heights,
Refusing to be smothered in Time's fastnesses,
Till it has come where Thou, with foresight vast,
Art spying out Eternity.
How shall I praise Thee, God?

How shall I praise Thee, God?—
My human tongue lets slip its store of choicest words
And brings Thee but a scanty craftsmanship.
It cannot catch and mold the liquid gratitude
Poured from the glowing furnace of a soul
Which Thou hast set ablaze.
How shall I praise Thee, God?

How shall I praise Thee, God?—
How shall I flush Thy face with sudden joy
That this Thy creature of a day and dust,
Knowing its recent kinship to the thankless brute,
Should catch one lyric echo of Thy Song Divine
And add it to Thy praise?
How shall I praise Thee, God?

How shall I praise Thee, God?—
This mystery of life lies as a tightened bow
Across my quivering mind. My hand is held—
The inmost silence breathes the agony of God;
Throbbing I wait the melody that bursts
From Thy triumphant Christ.
God! How shall I praise Thee?

OSCAR MACMILLAN BUCK.

I Know a Valley

I KNOW a valley
Where the crab trees
Blossom out early
In an April breeze.

I know a valley
Where the world is wrought
In the delicate pink
Of a blossoming thought.

RAYMOND KRESENKY.

The Palace Without a King

By R. C. Hutchison

PERSIAN MORNING dawned and the camp was in bustling activity. Tents, beds and cooking utensils were loaded on the backs of little donkeys. The trail was taken up where it had been left the night before. The campers walked ahead while the donkeys were driven on their slow and reluctant way by persistent and cursing drivers. Other caravans met and passed. "Peace be unto you," was the greeting. "God give you strength," was the reply.

The trail was down the Georgia Rud, one of the mountain rivers of Persia. By noon the fierce rays of the sun were beating on the sands of the river bed. The rocky canyon walls gave no shadow in a weary land. A timely suggestion came from the chief donkey driver. He told of a garden of the king which, cool and beautiful, surrounded the palace of Uschan, "only one mile farther." This "mile" was as accurate as most Persian measurements and seemed eternity. But there is an ending to every trail.

THE GARDEN OF THE KING

The garden was deliciously cool. Great chinar trees wove their lofty tops into an impenetrable shelter. Beneath the trees were shaded avenues of green turf and beside the avenues ran streams of sparkling mountain water. One such avenue led to the door of the palace. A wide porch stretched across the front of the building. Large and elegant windows opened the rooms to a view of mountain wilderness. Paneled walls and ceilings bespoke the former splendor of the palace, but it was falling into ruins. The doorway and the drawing room were filled with debris. Nature, however, had been more faithful and, in the garden below the great chinars, were thousands of cherry trees loaded with the red and golden varieties of luscious Persian cherry. Forming a wide circle about the edge of the garden was another avenue of green. Above it the trees had been bent together and trained into the truest form of gothic arches. Here the Shah and his courtiers would ride when the day was too hot and they too indolent to chase the hunt.

The gardener overheard remarks to this effect and interrupted. "The shah? What shah rode here?"

Somewhat apologetically the visitors replied that someone had called this a palace of the shah.

The gardener's face brightened. "Indeed, it is the palace of the shah and I am its keeper. It was built twenty-seven years ago by him who was then king of Persia and ever since it has been the property of him and his successors. But, I beg leave to say to your honors, no shah has ever been here. No king of Persia has ever made his habitation in this palace. The foot of his royal highness has never pressed the grass of this garden."

CREATION WITHOUT CREATOR

The keeper of the palace was prepared for the amazement which attended his remarks and explained further that the shah who had built had died before visiting his mountain garden, and that no succeeding shah had ever come to the beautiful retreat. The listeners turned to the scene with new interest, intrigued by the thought that a

master had planned and had not been permitted to enter, that the mind which conceived these paneled chambers in the rocky wilderness, which transplanted these countless cherry trees, which ordered these shaded bridle paths, had never entered into the enjoyment of its own creation. Then the untrodden sward and the unpicked cherries had a sober meaning and a certain quiet thoughtfulness fell over the party as they saw the debris in the drawing room of the king. A creation without its creator, a palace without its king was a somber thing.

Great bowls of white rice, crimson-covered with the sweet sauce of stewed cherries, formed a repast which no shah would have declined had he been there. After the lunch, Agha Khan Malek, one of the members of the party, left the others and wandered through the garden toward the outer gate. Agha Khan had just returned from America. Before leaving Persia he had answered to a prodigious title which laid claim to his being the radiant and shining light of knowledge. But during his absence a commoner having no title had risen to the throne, and on the way he had taken care to abolish all the ancient Persian titles. Agha Khan had countered by adding an American title, an M.A. from a large university. He had returned to his native land with new vision, with tolerant and kindly condescension, and with a worthy determination to civilize his people. He was not overcritical but he was changed. In him the east and west had met, and the west had won.

GARDEN ACQUAINTANCE

At the gate of the garden he fell into easy conversation with a stranger who sat there basking in the sun as only a Persian dares to do. The stranger's white turban indicated that he was supposed to be a man of learning or position. His black abba was hanging from his shoulders and beneath were the black garments required of all true Shia Moslems during Muharram, the month of mourning. He slowly fingered yellow beads. His face was intelligent, benevolent and thoughtful—all under a heavy black beard. He welcomed Agha Khan quietly but cordially.

The younger man spoke first, "Peace be upon you."

"Upon you, peace!"

"Is the health of your honor well?"

"It is, thanks be to Allah! You come happily! From where have you brought your honorable presence?"

"I am of the inhabitants of Teheran," said Agha Khan, "but I have just returned from America. Now I shall remain in Persia."

"If Allah wills!" quickly added the older man as though in gentle rebuke. "And why did you carry your presence to America—to gaze at the spectacle, or was it to sell rugs from the bazaars of Teheran?"

"No, it was for school I went. I learned their philosophy. I have become a graduate. I have learned their sciences."

The old man looked quietly at the youth and did not reply for some time. His innate politeness was restraining him from saying what he wished. But finally it came, gently, as a father would speak to his son. "To have learned

sciences is good—perhaps. Surely, the people of Persia are in ignorance. But you have not only learned, you have forgotten! You have become an imitator of foreigners. Your hat is not true to the faith! It shields your eyes from God and your head cannot touch the ground when you pray. You wear a band about your neck with a colored cloth. The hour of prayer has passed and you have not prayed. You eat from dishes that are unclean from the touch of foreigners. And, God forbid, but it is the month of Muharram yet your garments show not the color of mourning as the law of the faith requires.

AMERICA AND ALLAH

The university graduate met the earnest questioner on his own ground, as though he had come back to Persia prepared for the charges which would be leveled against him. "Uncle," he said, "the philosophy of America and of western civilization is the philosophy of Allah!" Fire smoldered in the eyes of his listener and Agha Khan hastened on to prove his point. "It is the philosophy of Allah because none other than Allah could do the great things which are done there. This science and learning could be from no other than Allah and so, we should seek to know them!"

The prayer beads were moving more rapidly through the fingers of the old man but he did not interrupt. In the Persian there is an eternal interest in new things. This heritage made the white-turbaned man a willing listener.

The youth continued, "See you, Uncle, how our villagers plow their fields with crude wooden plows, how they bring their water from far mountains and lose three-fourths of it in their sand conduits, how they cut their crops by the slow labor of men with sickles, how they thrash by the trampling of oxen and winnow by casting their grain into the summer winds! Had we the science of America or Europe, we would plow our ground properly; we would have conduits which would convey our water without loss; we would reap with one machine what many men reap now. The labor, the reaping, the threshing of a thousand men would be done by fifty!"

The yellow beads were silent in the old man's hand. He tried for a moment to comprehend this mystery, then dismissing it he came to the heart of the question. "My friend, what would the other nine hundred and fifty men do while this great machine did their work? Being free, would they visit the shrines of the prophets? Would they use their time to read the holy books? What works of mercy or of profit would they do? What merit would they lay up before Allah or his holy prophet? Do the nine hundred and fifty in America serve God with the time given them by this miraculous machine?"

KING'S GARDEN

Agha Khan thought better to plunge on than to attempt an answer. "This, Uncle, is only one of a thousand wonders which Allah has wrought through western civilization. For example, when you visit the shrine of the Iman Reza at Meshed, it takes you three weeks of slow travel. Had Persia the western science you would speed on tracks of steel and in less than a day and a night you would reach that place you love!"

This was interesting to the old man. "Of course," he

said, "this would be none other than the work of Allah. Do Americans travel thus to the holy shrines? Can each poor man visit the places of the prophets and become a haji?"

"No, they do not so in foreign lands. They travel for business, to buy or sell, to see great spectacles, to have pleasure and comfort, to make great wealth. They have no shrines and, for the most part, they worship no prophets."

Disappointment fell on the man with yellow beads and he shook his head gravely as he spoke. "So great a machine as that of the steel rails must be from Allah, but, being created by him, should it not be used for him?"

The youth seemed to feel that the only way of meeting his inquisitor was to pile wonder upon wonder, which he did with all the ardor of the new convert to modern science and western civilization. He described vividly the telegraph, the miraculous mail system, the stupendous accomplishments of big business, the miracles of medicine, the amazing discoveries of explorers, the seemingly impossible feats of wireless and, finally, appealing to the old philosopher's professed belief in learning, he pictured the extent, the democracy and the excellence of school and college education. At length the listener became impatient as though the narrator were still missing the mark completely.

WONDERS

"My son," he said, "give ear to me. The wonders of your civilization are without end and you have been careful to show that each is the creation of Allah. To each miracle you have pointed and said, 'This Allah commanded! This he ordained! This he devised! This is his handiwork!' and true!" Here the mystic in the man conquered the debater and he bowed silently in contemplation of the greatness of the all-powerful Allah. Then the debater gained control. He looked earnestly at the youth.

"Son, you have told of the telegraph which connects each hamlet and village, but you have said nothing of the messages which speed over its wires. Are they Allah's messages? You explain the postal system, but do those uncounted millions of letters bear comfort and peace from the infinite or do they bear trouble and worry to worshipers of the world? Does this big business lay its gifts at the shrines of the prophets or does it hoard its treasure for worldly power? You say that without wires you send winged words over thousands of farsaghs! In the village of Ahar whence you came this morning, even now, a muezzin stands on the roof of his mosque, and others in the great cities stand high in their minarets and call the faithful to prayer. The voice of a muezzin is heard scarce a fourth of a farsagh but his words are the words of God and the sound of his call rises to the highest heaven. Do you, with your winged words over the thousand farsaghs, call the faithful to prayer? Are those flying words the words of God and are the voices of the world silenced before that supreme summons? Allah has indeed created but does he use those winged words?"

After this there was a silence. Then the old man turned to the youth and his dark eyes peered deeply. "And, as for the schools and colleges of which you speak, and which you say are the creation of Allah who loveth truth, do they teach the true religion? You are their fruit. Do you follow the prophet of God?"

"No, Uncle, I no longer follow any prophet. Before I left our Persian school I believed in Mohammed. Now I know that while he was a great man, still, he was only a man. I know now that the Koran was written by him and by others and that it is no miracle." He saw an accusation in the eyes of the other and answered it quickly, "No, I have not become a Christian. Christ, too, was only a man and the Christian book, like the Koran, only a human document. Afterwards it was glorified by superstitious men. Both books were great books. Both men were great men. They were good for ages past but they are inadequate for ours. Allah is not a person dwelling in the seventh heaven! Allah is an impersonal power dwelling in that tree, this stone, that stream, your personality, my body. He is the universe! The precepts of Islam and the commandments of Moses as well as the teachings of Christ are to be used like those of Plato or Sadi. The true code of Allah is the code of knowledge and science. The only true religion in the world is the religion of service and helpfulness and success!"

As though from a mighty effort he stopped and somehow he knew that he had failed. He had not made a convert. But he did not fear the words of the older man. In

fact he was a little hungry to hear them, as though they might help him through a maze.

The words came slowly. "Your education, your universities and college were created by Allah, as you said, but Allah has not entered therein! You have learned sciences and lost God. You have stood amazed before his creation and lost the creator. My son, the civilization which you call 'of the west' is indeed of God, but he has never entered into his handiwork! See you this palace of Uschan?" They looked together through the trees and gazed on the palace, white in the sunlight. "This palace with its fine rooms and beautiful garden is your civilization. It is planned, devised and created by the Shah-in-Shah but never has he entered in to dwell!"

Agha Khan looked long at the palace and then half earnestly, half in pleasantry, asked one more question. "Uncle, should Allah never enter the palace of western civilization which he has builded, what will happen?"

The old man hung his yellow beads across his knee and clasped his hands. He made no answer to the youth's question but his eyes rested on the palace where he could see a doorway, shattered and filled with debris—a doorway which was to have been the king's.

The Seeming Impotence of Christianity

By Lloyd C. Douglas

WE ARE ABOUT DUE for an open revolt against Christianity as interpreted and administered by the churches. For more than a decade these institutions have devoted the best of their efforts to an attempted analysis of their quite spectacular failure to exert that type of spiritual leadership which civilization has long since relied upon as the motivation of its morality. Each generic group of contemporary Christians, after pitiless self-examination—with occasional diagnoses of one another's alarming symptoms—has offered an alibi. The more satisfactory the alibis, the more hopeless the predicament. The Catholic, the protestant fundamentalist, the modernist—each knows what the church lacks to make her a moral force. Meantime, they are all impotent. No matter how far apart in creed and custom, they are at one in their failure to influence the general character and conduct of the public.

Almost any day now the revolt will be on. Once it has been inaugurated, it will gather momentum very rapidly. The movement will not arise at the inception of any such ungifted leadership as recently marketed assorted hates for ten dollars a share in an effort to magnify the Bible and the flag; neither will it be phrased in the monotonous redundancy of vituperative Menckanism nor shrieked in the shrill cackle of immature college journalism. It will be able, sincere, of good report, properly vouched for, and passionately in earnest.

Some commanding voice, accustomed to being heard with respect, will shout in exasperation at the churches—at all of them, mark you, regardless of their length of lineage,

height of steeple, numerical strength, or self-containment—"You have assumed the right to lead in moral affairs. You said your Christianity could and would solve our problems. It is not doing so. These problems are become increasingly perplexing. We have more crime than ever before in the history of this or any other country. There is less respect for law, life, personality, property, decency; less interest in commercial integrity, chivalry, fair play; less concern for the proper guidance of youth and the dignity of age; the home is disintegrating. You churches have been given the right of way, eminent domain, priority privileges, that you might demonstrate how Christianity, as a great moral motive, could offer a remedy. You are not merely marking time, and accomplishing nothing. You are in the way! But for your unkept promises, we might have devised some other expedient. Hand over the torch!"

II

May not the chief difficulty of the churches lie in the fact that we have all been interpreting Christianity in terms of metaphysics to a generation that does its thinking in terms of kinetic energies? Even modernism, for all its twentieth-century-ness, has made no more of a contribution at this point than the woman voter has made to American politics. The modernist refutes the metaphysics of the fundamentalist by proposing another metaphysics. Both schools are equally absorbed in speculative thought, one hoping to show the public that the other is an infidel, the other hoping to show the public that the one is an ignoramus,

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but neither of them interested in showing the public that Christianity is a dynamic energy.

This generation is quite familiar with such symbols as H.P.-s, K.W.-s and B.T.U.-s as arbitrary measurements of power, but there has been nothing determined in respect to the activities of the soul demanding a word, sign, or emblem to denote the nature or potentiality of spiritual energy. We chatter glibly of atoms, electrons, chromosomes and genes as hypothetical units of matters and force, but have never felt the need of an equivalent term to represent a unit of spiritual energy or an essential constituent of spiritual entity. If, in our opinion, the human soul may be considered a generator of power, or a medium for the transmission of power, or an object that can be motivated by power, why have we not required some terminology to express that belief?

In the field of physical energies, it is common knowledge with our boys and girls that an ampere is the current produced by one volt acting through the resistance of one ohm; that a horse-power equals 746 volts-ampere; that a calorie is the heat required to raise a gram of water one degree centigrade. But what the soul can do, under given conditions, by reliance upon and utilization of divine power in fortifying against disappointments, encountering grief, and resisting the demands of appetite, is not only unknown but undiscussed. What manner of vital connection an aspiring soul may practically establish with its Source; under what circumstances spiritual power may be definitely guaranteed; whether prayer may be made a workable pursuit, and, if so, for whom, how, where, and when—these matters are spoken of with vagueness, albeit sung about with pious fervor. This generation has not been trained to think of power as something that should be set to music but set to work.

This is not to mean, however, that the present public is utterly without a spiritual aspiration. An increasing number of yearning people are possessed of the belief that there are certain spiritual energies in existence which, if practically utilized, could extend the reach of a man's soul exactly as physical dynamics have multiplied the capacities of his eye, ear, and hand. That there is an unseen power, accessible to mankind, is not considered a mere chimera by these thoughtful persons who make use of extended sight capable of plumbing the depths of the solar universe, and extended audition capable of recognizing voices from across the sea, by way of energies they do not ask to understand.

III

In response to their demand, all manner of little cults, with no background of accomplishment and mostly with inexperienced guidance, have sprung up, promising practical results from certain spiritual exercises and explorations in the field of applied psychology. Christian Science has done excellent service in making real the potentiality of spiritual energy, serving only that limited group, however, who are capable of the mental acrobatics necessary to a demonstration of the reality of the spirit by the denial of the reality of everything else. As for the bulk of organized Christianity, today, it is obviously incapable of talking to this generation in a language it can understand.

Until early in the seventeenth century, humanity's best

thinking was accomplished in the realm of ethics, esthetics, theology and abstract philosophy. Whatever passed for natural science waded hip-deep in necromancy. Since 1610, the world's best thinking has been done in the field of kinetics. Nothing important was said by anybody on the subject of physical energy, either as to its nature or use, between Theophrastus, in 300 B. C., who wrote that a piece of silk-chafed amber would pick up fragments of straw and feathers, and the thesis published by Gilbert on "Magnetism," nineteen centuries after. But immediately upon Gilbert's discovery of the practical serviceableness of electricity, our world equipped a new stage for its future thinking, and transferred its intellectual pursuits from the cloister and forum into the laboratories where, since that day, most of our modern thinking has been done, and whence almost all of our modern progress has been derived.

In this radical change of the technique of all intellectual inquiry, the Christian church has had but little share. It has not only been content to remain, mentally, in the classical epoch antecedent to our present pragmatism, but has prided itself upon its anachronisms. Paul may have had a legitimate excuse for utterly ignoring the facts of life which Plato and Aristotle had made of common knowledge, for he believed the world was coming to an end in a week or two. No such delusion has deterred us from a recognition of the world's change of mental posture. We liked the ring of the old phrases, the sonorous quality of the old rubrics. We pridefully mistook our most important dimension for *depth*, when it was only *thickness*.

By reason of Christianity's circumstantial emergence from a Hebrew background, we have overvalued that ancient spiritual culture. The vocabulary of the-Christian religion, the majority of its cherished symbolisms, its charmed names, its holy words, its sanctified properties, and the intellectual processes by which it arrives at its conclusions, are largely Jewish. Indeed, if present-day Christianity were put upon the operating table to have all the vestigial remains of orthodox Judaism excised from its vitals, recovery would be doubtful. With a moral code comprehended by the ten commandments, enacted thirty-four centuries ago—an unaltruistic document which laid no obligation upon the prosperous to look out for the poor but strongly cautioned the poor against flattening their noses against the window-panes of the rich to gaze with desire upon benefits they could not share—with the sublime simplicity of Jesus' martyrdom confused by an "atonement" theory salvaged from the temple shambles of ancient Jewry; with a hymnology eighty-five per cent Davidic in origin; with rituals fairly running over with "Thy people Israel," Christianity may be said to have paid exorbitant tribute to an obsolete system of metaphysics which Jesus seemed passionately eager to escape.

Christianity quickly forgot the Jesus-conception of God, and reverted to the worship of a Jehovah who must have his weekly ration of hallelujahs if he was to be kept in a good humor, who must be addressed in unctuous tones by accredited persons with long faces. Our liturgies still beseech God to have mercy upon us. He is still the capricious Jehovah, not quite so interested in certain favorite aromas as formerly when charred beef and incense smoke im-

proved his disposition, but partial as ever to chants and anthems reminiscent of the good old days along the Jordan. Judaism bequeathed all this to us, and the inheritance tax on it has put us almost into moral bankruptcy. Never will we be able to explain the reality of God's power made kinetic in the human soul until we have completely changed our process of presenting him to the public. This generation is not accustomed to approaching masterful energies with a whimper and a sigh.

IV

Believing it important to predicate of Jesus a uniqueness which might distinguish him from all other spiritual leaders, the early church not only invented a peculiar biology for his use which made him kin to a flock of mythological creatures, but ascribed to him an incomparably painful death. He must suffer more than any martyr. To the achievement of this insuperable misery, the Master must live under the shadow of his impending tragedy, his mood determined by his forebodings. The churches insist that he was "a man of sorrows." This phrase was abstracted from a plaintive song in Isaiah, and refers to Zerubbabel who met disaster in an attempt to establish messianic claims five hundred years before Christ was born, as every student knows. The epithet sticks, nevertheless.

Sacred art now added its contribution to the general work of making the birth and death of Jesus so important as to eclipse his actual ministry. The vast majority of the masterpieces displayed him either as a helpless infant in his mother's arms or as a bleeding victim on a cross. The church liked the idea. It was so much easier to deal with Christ in the moments of *his* need than in the moments of *our* need. It was much easier to *weep* than to *follow*! In the most widely accepted creed of Christendom, there is nothing between his being "born of the Virgin Mary" and his having "suffered under Pontius Pilate" but a *comma* which may be presumed to stand for his ministry of counsel and command.

The explanation is depressing. It means that Christianity, as interpreted by the churches, is not proposed as an energy. Its Founder is a man of sorrows; sad, disheartened. The joyous Jesus had said, "All power is given unto me." "Fear not: it is your Father's good pleasure to give you the kingdom." But in the face of this confident strength and triumphant promise, the churches have always seemed at their best when conducting a funeral over the mangled remains of their crucified Christ. At no period of the ecclesiastical year does interest in him rise to such a peak as in the "passion season," when a candid appeal is made to Christians to come in and capitalize their morbidities. They are invited to sing tenderly of "the saving blood," but it is not an apostrophe to the warm and vital life of a divine teacher. It is always the coagulated blood of a sacrificial offering, victimized to reconcile an offended God.

What we seriously need now is an evaluation of Jesus as an interpreter of the spiritual dynamics accessible through a belief and practice of the Jesus-conception of God. So far as our public is concerned, the churches can leave off trying to define God. Our people are entirely reconciled to the novelty of making practical use of powers which

they do not understand. If the students of electrical energy had waited to adapt this power to the world's needs until they were unanimous as to the nature of it, they would be waiting now! All that the people need be shown, concerning the power of God as it relates to them, is that it is as real as the energy that drives the propeller of a ship, as real as the dynamic that fires a blast-furnace.

Jesus' uniqueness should be found in the fact that he, to a far greater extent than any other, lived entirely *unafraid of God*. Having established that premise, let us make a consistent revision of our forms of worship, deleting from our hymns, anthems, symbols, and sacraments, any admission, either direct or implied, that fear or humiliation, self-abasement or servitude, are desirable states of mind for an aspiring soul, questing unity with the Source of its power, and eager to claim the privileges of divine sonship.

V

The typical Christian has dodged the real issue by every conceivable device. He has gone to the meeting-house, along with hundreds of other people, lustily to chant a communal praise to God and vote unanimously resolutions declaring God to be very great and themselves very insignificant. The church has gone through all manner of pious calisthenics before the altar, wept scalding tears, called itself humiliating names, fought for phrases in creeds and wallowed in gore to recapture banners with certain holy symbols embroidered on them. But it has been next to impossible to persuade the individual that he could assure himself of the reality of spiritual power only by the process of a solitary excursion into the confidence of God!

That is still our chief difficulty. However fervently we sing together about our faith, we are not asking it to do the one thing for us which would transform our whole life, clear our minds of their foggiess, increase the radiance of our personalities, sanctify our friendships, heighten our appreciation of the beautiful in art and nature, enlarge our capacity for the transaction of legitimate business and emancipate us from the frightening phobias, the shallow pessimisms, the sighing timidities and the petty envies which undercut our peace, drain our neural resources and restrict our happiness.

Jesus' outstanding contribution to our knowledge of divine energy was not unlike the discovery of the necessity for the insulation of electrical machinery. Neither Volta's battery nor Faraday's dynamo were of other than academic value until Du Fay insulated the current against contact with things which absorbed the power and dissipated it before it reached the object intended to be energized. Jesus counsels the candidate for spiritual power to insulate himself against contacts with "things"; orders him to secrete himself in a closet and shut the door. Let him then approach God with a confidential message of the investments he has been making in the attempted rehabilitation of other people's lives—deeds kept so secret from the world that the applicant's own left hand has not been informed of the act.

By no means is it an imaginary power that accrues through such contacts with the Source. Life immediately takes on a new zest, an incandescent radiance! The recipient of this power discovers, to his amazement and de-

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light, that he can now wear his hair-shirt with a smile, that he can anoint his head and wash his face while he fasts, that he can make his very disappointments work for him, that he can not only bear his load but mount it and ride on it!

Christianity will unquestionably attract the interest of our people as soon as it begins to talk to them in a language they can understand. They know what power will accomplish. They do not ask to have its essence defined, but its effects made demonstrable. Whenever the churches decide to serve the public as power houses for the transmission of a tremendous energy, rather than as wailing places for the

confession of human frailty and incapacity, Christianity will have a new message for an age trained to believe anything possible in the field of dynamics but unprecedentedly apathetic toward the mere sentimentalities of mysticism. But unless the churches do contrive, without delay, to demonstrate their spiritual leadership by energizing the public to a better morality, in this second quarter of the twentieth century, the third quarter of it will later be remembered as the period when western civilization, alarmed over its moral decadence, recovered its lost ideals by invoking the service of other agencies for making real and practical the power of God to motivate the soul.

What Can Tests Do?

By J. V. Thompson

SOME TIME SINCE, Dr. Ernest Fremont Tittle said in a sermon, "Today ignorance of the Bible constitutes the sure index of a lack of knowledge of the best that has been said and thought in the world." True, but how shall we know how ignorant we are? Recently the church school pupils of a small city in grades 6 to 12 were tested on their knowledge of the Old Testament. It was found that the average per cents for this test by grades were 38; 52; 54; 39; 56; 46; 66 beginning respectively with grade 6. One of the church school superintendents checked the record of his own school in the test with the average. He was amazed to learn that his school showed average per cents of 21; 29; 28; 20; 28; 22; 34 for the corresponding grades, and set out to remedy the condition.

There can be little doubt that we are on the threshold, if not actually under way, in the application of another educational procedure to the field of religion. The very title of the article by "Pastor Incognitus" in a recent issue of *The Christian Century* may be taken as a cynical shrug of the shoulders or evidence of a most commendable inquiry. The latter seems to be the only possible interpretation of his spirit.

WHAT IS RELIGIOUS EDUCATION ACCOMPLISHING?

This pastor represents a rapidly increasing number of ministers and laymen who are asking for some evidence which may tend to prove that the large, though pitifully inadequate, amounts of money being expended, and the host of persons both volunteer and professional, laboring in the field of religious education are actually getting something done. The need for some instrument by which achievement in this field may be measured is obvious. Through several generations attempts have been made to find a way to measure progress toward recognized goals. Generally, of course, these testings related to the awarding of buttons or what not for reciting verses or bringing a new scholar or carrying a testament in one's pocket. But they were a sort of measure of something. It is a far cry from the day when the "Bible class teacher" read questions from the lesson leaflet and pupils received a verse card for reciting some scripture gem, to this day of socialized class sessions and graded groups with standardized tests of

achievement. And religious education, too, is having to travel the old hard road in its search for final values. Professor McCall names three stages in this progress, "authority, speculation, experimentation."

MEASURING THE SPIRITUAL

Many of us are still inclined to appeal to the established order for confirmation of what we are doing. Whether it be a church assembly, a state legislature or an anti-George III board of education, the results are about equally negligible so far as really testing educational procedure is concerned. Most of us, perhaps, are ready to appeal to open discussion to discover if we are really making progress toward building on earth the city of God. In spite of some rather aggressive opposition, frank discussions of our progress or retrogression are increasingly prevalent. Beyond this group is a fellowship of daring spirits who, believing with Thordike that "whatever exists at all, exists in some amount," say therefore that some valid means for the measurement of religion can be devised, and that we may use this instrument to test religious achievement.

There is, to be sure, a considerable group who contend that spirituality is so intangible as not to be possible of measurement. That may be so. But if it exists at all, whenever we have found the instrument, it will be measured. Certain it is that some things cannot be measured—as yet. But who shall say what the future may disclose? We can at present go at least as far as the general scientist in analysis and observation. We cannot forecast what anyone will do in any situation. We can know that a certain choice tends to produce a certain result. Yet even this must be tentative, just as any conclusion in the world of physical science is tentative. We cannot measure desire. In religious education what has actually happened is the only basis for conclusions. Even these must be thought of as standing only until disproved by further knowledge, just as the long accepted principle of gravitation must give way before new facts.

No one should engage in testing who lacks the humility, the patience, the openmindedness to be guided by the results—whatever they show. The search for truth is always

reverent, if vital. This must be the attitude toward tests of liberal and conservative, of pacifist and hundred percenter, of modernist and fundamentalist. All must be searchers for new light.

TESTING THE TESTS

"What did the test prove?" asks Pastor Incognitus. That cannot be answered off-hand. What was being tested? The very first question to be asked about any test is this. It is at least inaccurate to ask more of a test than it can show. Tests, like any other instruments of measurement, must be standardized. They must test what is being tested. They must give dependable results, that is to say, they must show similar results when given under similar circumstances. They must be free from the element of personal judgment in marking or scoring. Two equally thorough teachers will award quite different grades to the same paper. A test must keep to the point. It must not be asked to do too much. One of the values of a good test lies in the very fact that it refuses to be cluttered up with extras.

A test may be intended to discover one's possession of the tools of learning—those materials which help in the mastery of other knowledge; such as ability to add, the divisions of the Bible, the order of the books of the Bible. Or the test may search out one's knowledge of cultural material. This is knowledge not immediately applicable to life problems. Such materials will tend, if fully comprehended, to determine ideals, to develop attitudes, to stimulate conduct.

John Dewey tells us that it is easy to have ideas about ideals. It is difficult to have the ideals. The only measure of an ideal is its expression. Lacking the dynamic, an ideal is only a sentiment. Charters, too, indicates the vast difference between a boy's telling about a character trait and his exercise of that trait. A test may even attempt to discover what happens from certain knowledge. "There's the rub." What changes take place in the conduct of a boy who learns and recites the beatitudes? We have been saying this or that should be taught from and about the Bible because it will make for good conduct. Can we prove it? If not, why teach it? "How do they get that way?" is an exceedingly important question.

UNINTELLIGENT TESTS

In religious education tests may be used for several purposes, such as discovering the pupil's knowledge of facts, or how deeply he comprehends the facts, or his powers of moral discrimination. In any case the test will deal with but one of these at a time, though more than one may be included. Some very nondescript tests have recently been made the basis for far-reaching conclusions. Here for instance are some questions from a test used in many parts of one of the states:

- Who was the father of the Hebrew race?
- How many books make up our Bible?
- What was Jesus' first miracle?
- How many people were converted when Peter preached on the day of Pentecost?

The other sixteen questions in the test were of the same nature. Eighteen thousand high school pupils in one state

averaged 46 per cent on the test. What did it prove? The conclusions given state that "this test reveals in a striking way the reason why so many people find it difficult to live either a moral or a Christian life." "It reveals a woeful ignorance of the common facts of the Bible." To say that this test revealed ignorance of some of the facts of the Bible is probably correct. To say that this is the reason people find it difficult to live the Christian life is probably not shown by this test. Moreover some question may be raised as to the significance for moral or Christian living of some of the facts for which this test asks.

In general education there have been developed a series of standardized tests for nearly every subject in the curriculum. When a pupil has scored, say 78, on one of these tests, we may be assured that he would probably merit a like score on any other similar set of questions on the same subject. There is great need for such standardized tests in the field of religious education.

STANDARDIZED TESTS

Fortunately some crude beginnings have been made in this direction. The tests at present are largely confined to measuring knowledge of Bible content. They seek to discover whether the pupil knows the facts and can recognize them. By this means a pastor or superintendent or teacher can learn the status of his group in relation to the average for the age or sex or grade he may be testing. It is possible also to compare the amounts of information possessed by the group at different times, or to compare one group with another, or the same group's knowledge of different portions of the Bible. Once a standardized test has been produced the practical uses of it are very broad. The following are questions found in such a test on the life of Jesus. The pupil is instructed to check the one correct answer in each question.

- Jesus grew up to young manhood in the city of:
 -Bethlehem.
 -Jerusalem.
 -Jericho.
 -Nazareth.

When Jesus met a man with a withered hand in the synagogue on the Sabbath day, he told him:

-it was unlawful to heal on the Sabbath.
-to go and wash in the pool of Siloam.
-to stretch forth his hand, and it was healed.
-"according to your faith be it unto you."

The night before Jesus chose his twelve disciples, he

-talked the matter over with his friends.
-asked them whether they would be willing to leave all and follow him.
-went into the mountain and spent the night in prayer.
-said unto them, "watch and pray that ye enter not into temptation."

Jesus taught how to be a neighbor:

-in the parable of the ten virgins.
-in the parable of the lost sheep.
-in the parable of the good Samaritan.
-in the parable of the tares.

This test contains forty-six other questions of this nature. It was given to some seventh and eighth grade girls about to begin the study of the life of Jesus. The same groups were tested again at the end of the course. Both tests were

* From Northwestern Religious Education Tests, Series A, No. 1.

unexpected. The seventh grade girls advanced in average per cent from 68 to 91. The per cent of the eighth grade girls advanced from 71 to 92. Two other groups of girls showed advances from 59 to 84; and 62 to 90 per cent. One group was white and one was colored. The numbers were practically the same. The advance was almost identical. Some college students were tested after the same fashion. They showed an advance in average per cent from 52 to 82. This test was on the Acts and epistles. Two young people's groups were tested for their knowledge of the life of Jesus, of the Old Testament and of the Acts and epistles. The results showed for one group the averages of 80, 61, and 30 per cent respectively for the three tests, while the other group averaged 74, 67, and 42 per cent for the same tests.

A superintendent is testing the effectiveness of Bible story materials used in the opening services of the intermediate department of his school by comparing the achievement shown by the pupils receiving only the classroom instruction with that shown by the pupils receiving both kinds of instruction.

A group of adults all of whom had some active relation to the work of the church showed averages of 86, 83 and

81 per cent respectively for the life of Jesus, the Old Testament and the Acts and epistles tests. Only one person (57 years old) answered all the questions of any one test correctly. Five questions of the 140 were answered correctly by all. Three of the five were about Jesus, two were from the Old Testament.

What is the meaning of all this? Simply that here is a whole new area in religious education awaiting conquest. It promises rich reward to the prospector.

What can tests do? If carefully made, if properly applied, if not expected to work miracles, they may guide us to a more discriminating selection of teaching materials; to a more accurate measure of teaching; to the discovery of those ideals which most naturally become conduct in the various age groups. They may be used as a basis for the classification of pupils, and have already shown power as an incentive to more effective learning and teaching. The test movement has not come too soon. It should not become a fad. Our astounding lack of knowledge of the Bible has driven us to search for the cause of our ignorance and to find a remedy. More power to the pioneer in the development of religious educational tests. He can be of great service in dasy just ahead.

BOOKS

Critiques of Catholicism

Our Fathers' Faith and Ours, a Comparison between Protestantism and Romanism. By David S. Schaff. G. P. Putnam's Sons, \$4.50.

The Roman Catholic Church in the Modern State. By Charles C. Marshall. Dodd, Mead & Co., \$2.50.

IN VIEW of the present unusual interest in Roman Catholicism and in the question as to its compatibility with modern intelligence and with a reasonable loyalty to the state, the two books here mentioned possess the quality of timeliness in addition to the substantial scholarly merits which they both exhibit. Professor Schaff, who is a son of Dr. Philip Schaff, the dean of all American church historians, writes from the standpoint of a Protestant theologian who has specialized in the study of medieval religion and the history and theology of the reformation period. Mr. Marshall, a lawyer and an Episcopalian, is the author of the famous "Open Letter to Governor Smith," in the Atlantic Monthly, which precipitated extended discussion of the wisdom of electing a Catholic as President of the United States.

Professor Schaff's book is comparable in scope and volume (680 pages) with Heiler's great work, "Der Catholicismus," which remains for readers of German the most complete and satisfactory treatment of the subject. While Heiler, who was raised a Catholic and became a protestant, confines himself to an exposition of the tenets of Catholicism and presents them in a manner which is on the whole acceptable to Catholics, Schaff adds also a discussion of the merits of the issues between Catholicism and protestantism and both denounces the characteristic Catholic positions and answers the arguments by which they are sustained. He is disposed to hold the Catholic church responsible for the abuses of such doctrines as those of indulgence and to judge Catholicism by its actual practices and attitudes rather than by the more guarded statements which its spokesmen have made for apologetic purposes. There is nothing

unfair about this. Any religious system is responsible for the actual results which it produces, and especially for those interpretations and applications of its teachings which have received the sanction of great numbers of its own adherents. Protestantism itself cannot escape the application of that criterion. Catholics will not accept this as in all respects a fair presentation of their positions, but even if its inferences and arguments are criticized, its documentation presents an immense collection of pertinent materials, the authenticity of which cannot be explained away. The serious student of Catholicism will find this book not only valuable but, one might almost say, indispensable.

Mr. Marshall's treatment is directed to one specific point: the relation of the Roman Catholic church to the state. The classic documents upon which his argument is chiefly based are the constitution "Pastor Aeternus" issued by the vatican council, the Syllabus of Errors issued by Pius IX, and Leo XIII's encyclical on "The Christian Constitution of States." The characteristic feature of the Romanist attitude toward the state is revealed in the existence of a number of "twilight zones" of disputed authority. This, in truth, comes very near to being the gist of the whole matter. No non-Catholic has a right to object if the church lays down the law for its own members with reference to those matters which are clearly and completely spiritual. The church does not claim the right to lay down the law in matters which it considers clearly and completely civil. All the cheering words of Governor Smith and others about the impossibility of conflict between church and state because each has its own distinct field of operation, proceed on the assumption that these two classes cover the whole ground. But they do not. Between them lie what Mr. Marshall aptly terms the "twilight zones" of education, marriage, and property rights. His book is rich in citations of Catholic authorities and quotations from them. While it does not give, and does not profess to give, a complete view of the Roman Catholic system of religious belief and practice, it treats with great

thoroughness the specific question of the relation of Catholicism to the civil government as set forth by Catholic spokesmen of the most indubitable authority.

WINFRED ERNEST GARRISON.

Books In Brief

The catechism and the cross-word puzzle would seem to have little in common; yet the cross-word craze led directly to the only slightly less popular and much more edifying vogue of the question-book for testing information, and that promptly produced as a specialized type the Bible question book, which is first cousin to the catechism. But Bible question books are interesting; I have never seen one that was not. Few would dare to say as much of catechisms. When George A. Birmingham—an Irish clergyman of the English church, who uses that name when he writes his delectable stories, but who in reality is Canon Hannay—constructs a question book, *Do You Know Your Bible* (Payson & Clarke, \$1.50), you may be sure that it will have about it something of the author's entertaining whimsicality. And so it has, but not so as to interfere with its solid value. It is the most satisfactory of the Bible question books that I have seen.

Bolton Hall, a New York lawyer who had written much about country life and other topics, reveals the fascination which the Bible exercises upon one who is not professionally devoted to its study by producing *THE LIVING BIBLE*, "being the whole Bible in the fewest words" (Knopf, \$6.00), an arrangement and condensation of the King James version. It is of course not literally the "whole Bible," since its bulk is reduced to something less than half of the original, but the omissions are chiefly the duplicated accounts of the same events and the portions which most readers will agree are of little present utility. But it certainly does give to what is presented the air of being a body of "living" literature.

Tom Masson, editor of "Life" for more than twenty years, views religion as a very practical matter, concerned with the most vital and intimate aspects of experience. He has already written three or four books on religion, any one of which, if it stood alone, might be called unique. *IN TUNE WITH THE FINITE* (Century, \$2.50), paraphrasing in its title a phrase which was the title of a once popular and still valuable book, shows that religion consists not only in a harmonious relation with the infinite but also in a proper adjustment of the individual to his finite environment. There is much in it which can be called religion only by a stretch of the imagination and which is, by direct intention, just plain common sense. But religion calls for some stretches of the imagination, and common sense about life is certainly not alien to it.

One of the great authorities about the American Indian is Dr. Paul Radin, anthropologist. His *THE STORY OF THE AMERICAN INDIAN* (Boni & Liveright, \$5.00) puts into popular form nearly everything that the intelligent reader needs to know about the aboriginal inhabitants of this continent. His treatment of the Maya and Toltec cultures is of special interest, as is also the fact that he finds the infiltration of influences from these sources to be the determining factor in producing the pueblo culture of our southwest. Dr. Radin has a style and a sense of literary values, as well as technical knowledge. One scarcely needs a previous interest in Indians to find his treatment fascinating, but to one who has it is absorbing.

Students of social questions ought already to be acquainted with two great series published by the Century Company. Two recent volumes have appeared in each of these series: *CASE STUDIES IN COMMUNITY ORGANIZATION*, by Walter W. Pettit, and *PROBATION FOR JUVENILES AND ADULTS*, by Fred R. John-

son (\$2.25 each), in the Social Workers' Library under the general editorship of J. L. Gillin; and *CULTURAL EVOLUTION*, by Charles A. Elwood (\$2.50), and *PROBLEMS OF THE FAMILY*, by Willystine Goodsell (\$3.50), in the Century Social Science series edited by Professor E. A. Ross. Space is lacking for an adequate review of these important works. The first two deal with specific problems, methods, and data in the fields which their titles indicate. The last two, and especially Professor Elwood's book, have to do with more general considerations. Professor Elwood considers social evolution as an inclusive category of which cultural evolution is only one part. The large generalizations under which he summarizes and interprets the total process of social development are supported by a life time of study of the data of society, and this book appears to be in some sense the climax and consummation, on the theoretical side, of all that he has hitherto written and done. He detaches the evolution of human society quite completely from the biological basis by the principle—undoubtedly true but often denied by those who are interested in maintaining a theory of racial inequality—that hereditary endowments do not enter directly into the question of a group's culture. "Culture evolves by laws of its own which are only indirectly affected by the laws of organic evolution." While the book on the family deals with principles and with the larger aspects of the domestic question from the standpoint of a social student rather than a social worker, it keeps close to the facts and is replete with pertinent data. As a comprehensive and, in the main, conservative treatment of the subject, it has no superior so far as the present reviewer knows.

CORRESPONDENCE

Nibbling at Catholicism?

[See editorial on page 658.]

EDITOR THE CHRISTIAN CENTURY:

SIR: Some time ago you and your readers very generously helped me in my difficulty about church membership. May I come to you again with a multiform difficulty about church procedure?

Within the last year or two, I have become aware of what appears to be, in American non-episcopal churches, an unprecedented development of the use of dramatics in teaching religion. In church schools, in young people's societies, and in the worship of the church itself, pageantry and the drama are employed with apparently increasing enthusiasm; and if there are misgivings among older or more reactionary minds the misgivings are suppressed. Along with this cult of the colorful there is a very general "observance" of Lent, by the holding of services not as a rule designed for serious study, by church suppers whose excellent menus savor of good fellowship rather than of a season of abstinence, and finally by celebrations of the holy communion on Maundy Thursday evening and the early hours of Easter day, the last being avidly attended by persons who do not go to church much, if at all, at any other season of the year.

Now the beauty and interest of these practices do not admit of denial; nor would a man fear them, if they were accompanied by any vigorous intellectual life in the churches. I have been reading again a book which is packed, as ministers know, with suggestive ideas—Glover's "Jesus in the Experience of Men." "Religion," he says bluntly, "is not ritual but mind;" and later adds, "When we compare the development of religion in Israel with the course it took in the Graeco-Roman world, it seems a fair conclusion from the experience of Israel that more is gained in the quest of the knowledge of God along the line of thought and intellect than by the line of cult and emotion."

My puzzle is to know how far it is true that the present fash-

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ion for dramatic representation in the churches and for the arts subsidiary—there in the church schools is accompanied by the regulative and corrective element of *thought*? Is it not true of most of our churches and their schools that the question of the background and origin of Christianity, and of the true nature of the documents in which these are described, is largely ignored? Bible stories are represented and enacted, but in what setting? Is there not a great deal in our church life and education that directly ministers (under the influence of new theories of correction) to the spread of the idea among young adults that our holy religion is just a mass of pretty fairy stories and dramatic episodes?

Please note my title. Are we moving toward a worthy *tertium quid* beyond old Catholicism and recent protestantism, or are we becoming intellectually fatigued and going back like the medieval church to pictures and plays and childishness?

ALLOTRIOS.

As Prejudice Departs

EDITOR THE CHRISTIAN CENTURY:

SIR: In the little Mississippi river town of Keokuk, Iowa, an event took place during Passion week which is prophetic of the larger fellowship to exist between the once "hard shell" denominations. There are twenty-one churches in this community of scarcely seventeen thousand people—a shame upon the Christ who prayed, "That they all may be one." The lines between these faiths have been rigid. Each system of doctrine and organization has been the system once for all delivered by saints and fellowship before has meant compromise. We who know these things as they have existed in our community still wonder how it happened that our clergy appointed a committee from their group to plan citywide Passion week services. This committee invited Dr. W. Clyde Howard of the Second Presbyterian church of Chicago to conduct the meetings to be held twice daily. Dr. Howard delivered his messages to large congregations at noon and the building was taxed to capacity for the night services. The fellowship of faiths was inspiring to all who penetrated into the reality of the experience. We knew something was happening. This is the climax of the story: Dr. Howard suggested to the ministers on Thursday that it would be an appropriate thing to celebrate the Lord's supper on Friday night. Not an objection was voiced. Plans were laid, the announcement made. Two officers from each church were selected to pass the elements. On Friday night all faiths met at the communion table and the people of this little city will never forget the love and spirit of unity which prevailed so triumphantly.

Keokuk, Iowa.

WILLIAM ROBERT HODGSON.

Everything's All Right

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Patterson of the Presbyterian general council has made an appalling discovery. It seems that he told it to J. Campbell White, and he told it to the Men's Church league of New York, and so it leaked out. Dr. Patterson discovered that more than 32 per cent of all Presbyterian, Northern Baptist and Methodist Episcopal churches failed to obtain a single convert last year. Letters are sent out from New York to leading ministers asking, "What is the matter with the churches?" Everybody tries to discover the root of the disease in present day social or religious conditions. Few seem to hold out much hope that "the church" can survive this dreadful state of affairs.

It does occur to me, however, that there is one alleviating circumstance which seems to have escaped everyone's notice. And that is that each year for the past fifty years the catastrophe has been the same; from 25 to 50 per cent of the churches have reported no converts, and yet the Presbyterian, Baptist and Methodist denominations have somehow kept going. There is even rumor that they have grown in size.

I'll admit that I have not made the count, year by year, as was done for 1926. But I'd like to have Dr. Patterson figure back for fifty years and then deny my statement if he can. I

am reasonably sure of it, for I have just taken a look into Congregational church records in Wisconsin. I rather think here is a case where "ex uno disce omnes" applies. And our record is just about as alarming. In 1926 over 28 per cent of our 224 churches had no additions. In 1927 it was 27 per cent. But twenty years ago, in the supposed heyday of church activity, 37 per cent reported no additions. And forty years ago, back in the good old days, 44 per cent were "sleeping churches." Making all allowance for imperfect records, we seem to be growing better right along! I'd advise the Presbyterians and the rest not to lose any sleep even over the 32 per cent.

For of course the explanation is, first, that a great number of these apparently inactive churches are the very small churches. In our case half of them had less than 30 members apiece. And in the second place, as every minister knows, additions do not come with mathematical regularity, but in waves. People join churches not singly, but in classes, groups, generations. One decision inspires another. A small church will have no additions one year, or two years, and it will have ten or fifteen additions the next year, making a normal average. A study of figures for almost any small church will bear this out.

The 28 or 32 per cent in a different group of churches each year, not sleeping, but cultivating, and waiting for the coming harvest. There is nothing to worry about. In spite of the 28 per cent, our own Wisconsin church membership has increased 55 per cent in 27 years while the state population was increasing 43 per cent. Let's forget for awhile the decline and fall of "the churches."

Wisconsin Congregational Conference,
Madison, Wis.

THEODORE R. FAVILLE,
General Superintendent.

Women and Prayer

EDITOR THE CHRISTIAN CENTURY:

SIR: What are the facts as to the average churchwoman's experience with prayer? To secure some facts which would give an answer to that question I asked three questions of eighty-five women, members of the woman's association of the church I serve. Their replies are enlightening.

These women are loyal members of the church and workers in it. Most of them are mothers and housekeepers, but a few of them are school-teachers and business women. They represent the average citizens rather than the poor or the rich. The questions were given at the beginning of a series of talks and discussions on prayer which I gave to a number of small groups. I made no comments except enough to make the questions clear, and the answers were either "yes" or "no" and were unsigned.

The first question was, "Do you pray regularly?" The second, "Do you take your great problems to God in prayer?" and the third was, "Are you confused about prayer?" The first was answered by 59 saying "yes" and 26 "no." The second, 55 said "yes" and 30 "no." In answer to the third, 48 said "yes" and 37 said "no."

Further analysis of the replies show that 24 prayed under both conditions as given in questions one and two, while 61 did not pray at both times. When so large a number find help in prayer and turn to it only at regular times or in times of great need there must be a pretty tenuous hold upon it. Seventy-two prayed at one time or the other, showing that the great majority at least keep up the habit of prayer, while 13 did not pray at either of the specified times. Of the latter figure, five did not have any confusion about prayer in their minds, the other eight did.

Knowing these women as I do, I am convinced that the prayer experience represents that of a typical group of the best church people. They certainly indicate a lack somewhere. Is it that I am not really seeing their real difficulties, or is it that I am afraid of upsetting them to the extent of failing to help them solve their problems about prayer? Or am I stirring up questions by too frankly facing the question, without giving the answers? I wonder what results would be shown if a hundred churches were asked the same questions?

Bay City, Mich.

HENRY J. SIMPSON.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Baptists Cease Support of Ford Hall Forum

After 20 years of stormy but distinguished existence as New England's most famous stronghold of free speech and independent thought, Ford hall forum, Boston, has now been disowned by its parent organization, the Boston Baptist social union. A special investigating committee, made up of the present president, George W. Coleman, and all living ex-presidents of the union, met to consider possibilities, and the anti-forum forces won a decisive victory. By a final unanimous vote, the committee agreed to a report which insures the complete severance of financial and sympathetic relations between the union and the forum. The forum's income from the union will cease in October. Mr. Coleman, organizer, director and leading spirit of the forum since its inception in 1908, states that friends over America are rallying to the financial support of the institution and that its future is assured as an independent organization.

Half-Million Gift for Broadway Temple

A gift of a half-million dollars from Ellis L. Phillips, New York engineer and philanthropist, toward the fund necessary to complete the Broadway temple, New York, institutional church of the Methodists, is announced. The gift is conditional upon additional subscriptions of \$250,000 being obtained by the board of trustees of the New York church before July 1, and further subscriptions of \$750,000 before Dec. 1. Broadway temple, a 24-story skyscraper, combining a central church auditorium, apartments, offices, etc., is the realization of a long-cherished dream of the minister of the church, Rev. Christian F. Reisner. Two or three units of the structure are already completed.

Dr. Sherrill Elected Episcopal Bishop

Rev. Henry Knox Sherrill, rector of Trinity church, Boston, was elected bishop coadjutor of Pennsylvania May 3. Dr. Sherrill is only 37 years old. He graduated from Episcopal theological school at Cambridge. In 1923 he became rector at Trinity, to succeed Rev. Alexander Mann, now bishop of Pittsburgh.

Dr. Buttrick to Visit Wooster College

Rev. George A. Buttrick, of Madison Avenue Presbyterian church, New York, will be the chief speaker this year at the "Presbyterian fellowship" to be held on the campus of Wooster college, Wooster, O., June 18-24, under the auspices of the synod of Ohio, the Synodical society and the school of missions. Dr. Buttrick's new book on the parables of Jesus has been selected as the recommended book of the Religious Book club for May.

Catholic Scholar Proposes Student Exchange with Protestants

A novel proposal for an exchange of students between Catholic and Protestant theological seminaries is contained in a new book by a French Catholic scholar, 672

Abbé J. Calvet, entitled "Rome and Religion," just published in an English trans-

lation. The book, which is an appeal to Christians of every name to have faith in

British Table Talk

London, May 1.

FOUR PENCE a gallon on petrol! But what about kerosene, the illuminant of the poor! Is that to be taxed? That will never do. So the liberals and labor people declare, and so also do a great number

Second Thoughts on The Budget

of government supporters. "I shall find it hard," one of them declares, "to defend a tax which makes a farm-laborer pay more for his lighting so that the farmer may pass less in his rates." And moreover this reduction of the rates does not prove so easy as it looks. When is a business productive and when distributive? The baker's shop, for example, with the bakery behind or above! Some industries have made enormous profits of late. Is the poor man to pay more for his kerosene so that Courtaulds or the gramophone companies may have lower rates to pay, and their happy shareholders have more profits? These and other questions are being put. It is not yet announced but it is pretty certain that the chancellor will revise his tax on petrol, and make some distinction between the different kinds of oil.

Hagen a Good Loser

It would have been almost superhuman if our papers had not recalled this week Hagen's scornful words about our golfers two years ago. But the chief impression left upon our sportsmen is that this great golfer has shown himself a good loser, generous and good-tempered and unruffled. Perhaps his sharp rebuke to us did its work. Anyhow in his English opponent he met with one who played almost miraculous golf. It does not seem that Hagen played poorly but his opponent played supremely well. Golf is not the chief end of man; but it may be forgiven us that we take pride in the achievement of our champion. Mr. G. Bernard Shaw is right; the Englishman never grows up sufficiently to rise above his interest in golf, or cricket or football. His pride has had many rebuffs in recent years, and he is all the more proud when there arises a champion like unto Archibald Compston.

[The foregoing, it is scarcely necessary to point out, was written before the playing of the British open golf championship. —The Editor.]

May Day and the May Meetings

May 1 is celebrated as a day sacred to the cause of labor, but it would be misleading to say that it is celebrated by a large number of our citizens, and there are no assemblies to cause the police anxiety. Labor in this country has never been, and I do not think it ever will be, revolutionary. May brings other assemblies to mind. The missionary societies

are holding their anniversaries. The Bible society meets this week. The Baptists are assembled not in London but in Bristol. The Congregationalists have their spring sessions next week. Dr. Richard Roberts is preaching for the Colonial missionary society, and Sir Albert Spicer is to preside over the L. M. S. This historic society is happy in being able to report the largest income it has ever had from home sources. At its annual evening assembly Dr. Horton, a lifelong enthusiast in this service, will speak. All manner of societies will have their gatherings. Exeter hall is no more, and where St. James's hall once stood there is now the Piccadilly hotel, but the spirit lives on which gave a sacredness to these places. As one of our journals, the Sunday Times, said last Sunday: "Macaulay scoffed at 'the bray of Exeter hall,' and probably there was material for the merry wits in some of the language of the serious. But when it is remembered what Wilberforce, and Shaftesbury, and Livingstone did, somehow the jests die away into silence."

The Prayer Book Passes the Church Assembly

By a reduced majority, but still by a large majority, the revised revision has been passed by the church assembly, by the bishops, the clergy and the laity. What the reduction in the majority means is not clear. The vote was taken at an inconvenient time on Friday afternoon; that may account for a few absentees. But it is more plausible to look for the reason in the change of attitude of certain Anglo-catholics. It has now to go to parliament. There appears to be a general idea that it will be thrown out as the first bill was. I am doubtful about this; some of the arguments upon which great emphasis was laid will now be silenced. The black rubric is definitely attached to both orders of holy communion. The prayer for the king is made compulsory—it never was in the mind of the bishops that it should be in the power of a clergyman to omit such a prayer. The regulations for the reservation of the sacrament have been so reframed that many of the criticisms will no longer have any weight. There remain the two sharp divisions upon the Epiklesis, and upon reservation. Those who will not have reservation in any shape or form, without safeguards or with, will vote against the new measure. But whether they will be strong enough in numbers to reject it again, I am doubtful. Lord Hugh Cecil has written a sharp letter to the secretary of the Congregational union, deploring the action which the union proposes to take in condemning the bill.

And So Forth

The prime minister has been praising Mary Webb's works. A year ago he read (Continued on next page)

the ultimate reunion of the churches and to work to hasten that end, is of particular interest as being one of the first of its kind written from a Catholic viewpoint. The author, who is a professor in the Catholic Institute of Paris, writes in a tolerant and optimistic vein. He lists six chief obstacles to reunion: mutual ignorance, religious particularism, skepticism, pride, mutual suspicion, and religious indifference. To overcome these, he recommends study, collaboration in Christian work, personal improvement of individuals, prayer, and belief in the possibility of reunion. Abbé Calvet is particularly hopeful for reunion between his church and the Anglican or Episcopal church.

Dr. Kernahan May Lead Visitation Campaign in Cincinnati

The federation of churches of Cincinnati is talking plans for having Rev. A. Earl Kernahan and his staff lead in a campaign of visitation evangelism in Cincinnati early in 1929.

Chicago Loses Episcopal Leader by Death

Dr. James S. Stone came to Chicago in 1882. For 28 years he served as rector at St. James Episcopal church, Chicago, resigning his active pastorate there in 1923. His death came swiftly and dramatically. He was concluding the reading of a funeral service at the home of a parishioner, on May 7, and had just finished reading Tennyson's "When I Have Crossed the Bar" when he stepped back, asking for a chair. He at once lost consciousness and

passed away within a few minutes. Dr. Stone was born in England, and his first charge was in Ontario, Canada. He was the author of a dozen books.

Columbia and Union Theological More Closely Interlocked

Columbia university and Union seminary, which have been associated for 40 years, have adopted a new agreement which interlocks the institutions still more closely. Union will have representation on the Columbia council, and Columbia will grant M.A. and Ph.D. degrees for work done by seminary students solely in the seminary courses. These degrees have hitherto been granted only to students taking prescribed courses at Columbia as well as Union. The new arrangement is of special value to Union students doing missionary work in the orient, as these degrees are held to be great door-openers in that part of the world.

Alva W. Taylor to Go to Vanderbilt University

It is reported that Alva W. Taylor, secretary of the board of temperance and social welfare of the Disciples, has accepted a position on the faculty of Vanderbilt university, Nashville, Tenn.

Methodist Missionary in China Slain by War Bullet

Mrs. William T. Hobart, of the American Methodist mission at Taianfu, near Tsinan, was killed April 29 by a stray bullet fired through a window in her bedroom from an opposite wall, during fighting between the nationalists and north-

erners; no one else was killed. The Taianfu residents, it is reported, knew nothing of the Tsinan fighting, not being aware of

BRITISH TABLE TALK

(Continued from preceding page)

one of her works, and mentioned her name to Sir James Barrie and John Buchan, who both declared that "she is about one of the three best living writers and no one buys her." She died recently and no notice was taken of her death. "Precious Bane" is the only one of her books I have read. It was published in 1924. It is a most beautiful book; it alone has been reprinted, the rest are out of print. . . . "Kai-Lung Unrolls His Mat"—the appearance of this book will be eagerly welcomed by all who love "Kai-Lung." The Chinese teller of stories is as irresistible as ever. But it is not everyone who loves Kai-Lung. Some are not worthy of him. . . . Last evening on the way home I saw Charlie Chaplin in "The Circus." What an incomparable master he is! Charlie here, as always, has just that touch of romance and chivalry that makes one of the charms of his characters. You never know at what moment that serious look may come into his eyes. . . . It is too early to say much about the Egyptian troubles. This morning it is announced that the bill against which the British protest has been made will be postponed. If an exception is made of the few journalists and others who follow the course of foreign politics, it must be said that the rest of us are almost wholly in the dark upon this business. EDWARD SHILLITO.

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(July 17th to 20th)

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Dean Shailer Mathews, The Divinity School, University of Chicago, or
President O. S. Davis, The Chicago Theological Seminary

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the presence nearby of the southerners until the northerners began to retreat. However, one of the missionaries cables,

Methodists in Moves Toward Church Unity

Kansas City, May 12.

THE METHODIST general conference is a ponderous body, and customarily moves deliberately, but old-timers say that the current session here has been slower than usual in getting squared away for important action. The end of the second week of a month-long meeting leaves a reporter rather high and dry for something to write that is worth the attention of the Christian world outside Methodism.

MISSIONARY MARTYR HONORED

All of the five bishops who are to be retired this month because of age have been appropriately honored with valedictory speeches and flowers, and they have responded fittingly, sometimes touchingly, sometimes humorously. And many others have been remembered, both living and dead, for service to the church—especially the first Methodist missionary to die as a result of disordered conditions in China, Mrs. William T. Hobart, 68 years old, 46 years a missionary, killed April 29 by a bullet fired through a window in her bedroom while fighting was in progress between nationalists and northern Chinese troops at Taianfu. Miss Miriam Nieh, the only Chinese woman delegate to the conference, who herself has known, during the revolution, the threat of death because of her Christian faith, paid a tribute to Mrs. Hobart, when the sad cable was announced. Her tribute was all the more impressive because it was so obviously hard for her to articulate it. A moment of silent prayer; a solemn moment!

SEEKING CHURCH UNION

The most heartening fact apparent in the full conference business sessions this week was the overwhelming tide of conviction, demonstrated in three actions, in favor of seeking church union and against the denominational exclusiveness which has been generally supposed to be one of the characteristics of Methodists. A new commission on church union was authorized, composed of seven bishops, fifteen other ministers, and fifteen laymen, to be appointed by the board of bishops, which will supersede all existing agencies of this sort and which is empowered widely to cooperate with the world conference on faith and order, the federal council of churches, and other organizations promoting cooperation, to "act for the Methodist Episcopal church in all questions of comity in the United States," to "recommend prompt and effective measures of dealing with overchurched and underchurched communities," and to "make overtures to and receive overtures from like-minded churches, looking toward closer cooperation and union."

The usual sort of denominational argument, that the sectarian divisions of Christianity are as divine as the variety exhibited in the life of nature—"each denomination has its peculiar field . . . let Methodism keep her peculiar power"—was presented, of course, but fell cold upon the

"We were warned that it was unsafe to leave the compound." Dr. and Mrs. Hobart were former residents of Evanston,

delegates. Then, shortly after, a memorial signed by 78 delegates of every kind of theological complexion was heartily endorsed, without reference to committee deliberation, providing that the fraternal delegate to the Presbyterian general assembly in Tulsa later this month should propose immediate action looking toward the unification of these two great churches.

AUTHORIZE COMMUNITY PASTORATES

Again, the bishops were authorized to appoint Methodist ministers to community and federated churches, as a committee recommended, an attempted amendment failing which would have limited the appointments to denominational community churches. Besides, the commission on unification with the Methodist Episcopal church, south, was approved in its renewed expression of desire for the unification of the Methodist schism which developed out of the slavery issue preceding the civil war.

The committee on episcopacy is grappling with the question whether bishops shall be limited in their tenure of office to eight years, instead of life tenure. It seems that the majority report will be in favor of life tenure, but that a minority report will be entered. Meantime, the committee regarded the problem of granting the demands of the central conferences of the mission fields for home rule in the selection of bishops too complicated to handle, and obtained the appointment of a special commission of 25 to recommend a solution within five days—sometime next week. L. O. Hartman, editor of Zion's Herald, was made chairman of the commission, which was nominated by the committee of standing committee chairmen.

HOME RULE OVERSEAS

The conference being in a mood for unconventional action, the central mission conferences are likely to get about what they want in the way of native bishops and a larger measure of autonomy in administration. If such is the case, the chances of American aspirants to the bishopric will be greatly limited. The conference is not disposed to repeat the spree of 1920 when 16 bishops were elected—bluntly described by some of the delegates as "the mistakes of 1920." With five bishops retiring, and three central conferences demanding autonomy, it can be seen that some American candidacies are doomed to disappointment. The result may even be the creation of an American central conference, to be coordinate with the mission conferences in power.

MC CONNELL VINDICATED

The anti-episcopal "autocracy" sentiment abroad here, however, does not rule out a square deal to a bishop unfairly accused. An accusation against Bishop McConnell was filed with the conference during the first week, charging "immorality of administration." Specifically, he

(Continued on page 683)

Ill., having left there for China in 1882. They have two daughters who are missionaries in China, but are now on furlough in the United States.

Gandhi to Visit

Europe This Summer

Mahatma Gandhi has not been in England for 14 years, but it is reported that he plans to visit that country and other parts of Europe this summer.

Red Cross Relieves Destitute Of Corinth

The recent earthquakes have practically destroyed modern Corinth, a city of about 70,000 inhabitants, and it is reported that about 16,000 of these were made destitute and homeless. The American Red Cross offered tents and supplies for nearly the entire number. Old Corinth suffered but little by the recent calamity, for the good reason that there is little there to destroy. The ancient temple of Apollo, or rather its few remaining columns, is uninjured.

Miss Royden at San Francisco

Miss Maude Royden spoke at Grace cathedral, San Francisco, April 18, on the theme, "Christ and the Common People." She said that Christ is being continually crucified because of the smug complacency of the "ordinary man," not simply because of the wickedness of "officials and leaders." (It was by misreport that the statement was made in a recent issue of this paper that Miss Royden had returned to London last month.)

Bishop C. P. Anderson on Church Union

Discussing the recent consideration of union by the Methodist, Presbyterian and

Congregational churches, especially the move of the Methodists at Kansas City toward church union, Bishop Charles P. Anderson, Chicago Episcopal bishop, said: "The Methodist, Presbyterian and Congregational churches are greatly similar in their structural organizations and mode of worship, as well as other phases. I see no reason why they should not unite. But as for a union of the Episcopal church with these groups, this seems improbable at the present state of affairs. Structural differences would prevent such a union." The bishop, however, believes that in time a united church will come.

Chicago Jews Plan Loop Chapel for Transients

Plans are under way by 30 Jewish congregations of Chicago to establish a loop chapel, where out-of-town Jews may attend daily Jewish services.

Reformed Church, Detroit, Has New Community House

A community house, dedicated to the fourfold purpose of education, recreation, social activity and religion, was recently dedicated by Trinity Reformed church, Detroit. The building was erected at a cost of \$42,000.

Unitarian Anniversary Week

About 40 separate meetings make up Anniversary week of the Unitarians, being held in Boston, May 20-26. This is an annual event with this fellowship, and is in special celebration of the founding of the American Unitarian association. Among the speakers at the meetings this season are: Rev. F. Ernest Johnson, on "Coal and Christianity"; Prof. James T. Shotwell, on "The Responsibilities As-

sumed in Renouncing War"; Dr. John Haynes Holmes, on "Must We Abandon Prohibition" and "Economic Justice the Basis of World Peace"; Dr. Joseph M. Artman, Rev. Lyman V. Rutledge, Rev. George Lawrence Parker, Prof. James Bissett Pratt, Gov. Frank G. Allen, Dr. Sydney B. Snow and others.

Death of Baptist Mission Leader

The Southern Baptists are lamenting the death, on May 3, of Dr. James Franklin Love, for 13 years corresponding secretary of their foreign mission board. Dr. Love was stricken with paralysis two months ago; he died at his home in Richmond, Va.

Disciples College Loses President

Dr. A. D. Harmon, president for six years of Transylvania college, and the College of the Bible, Lexington, Ky., has presented his resignation, to take effect July 15. The reasons set forth for his resignation are that President Harmon has become convinced that the two institutions cannot longer continue to finance the academic program they now carry; suggestion is also made that Transylvania should no longer attempt to duplicate work offered by the University of Kentucky, also located in Lexington, but that it should confine its program to the field of religion.

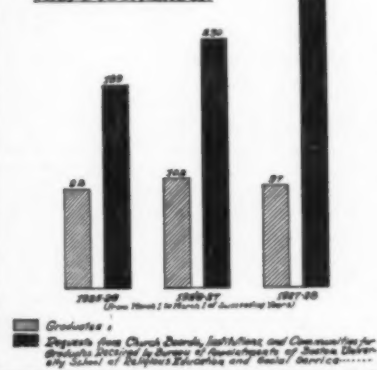
Bishop Manning Calls 39 Articles Archaic

In his official address delivered at the annual convention of the Episcopal diocese of New York, Bishop Manning said: "The thirty-nine articles of the Protestant Episcopal church are archaic and contain state-

DEMAND EXCEEDS SUPPLY

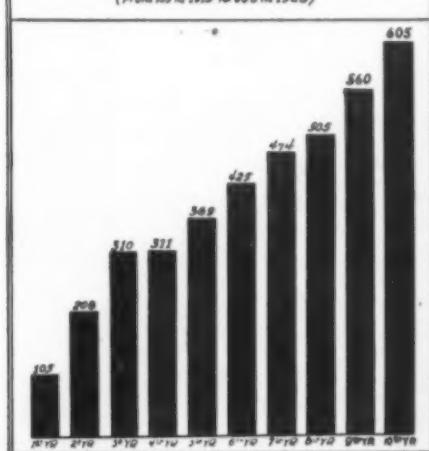
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ments wholly obsolete." He declared on the other hand that every priest of the Episcopal church is bound to believe in



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their entirety the Apostle's creed and the Nicene creed, and he took severely to task "all who have been speaking against any part of them." This rebuke, it is reported, brought forth loud applause. Bishop Manning, reporting on the progress of the Cathedral of St. John the Divine, said that he has sufficient funds to proceed at once

with the building of the two great towers at the west front of the cathedral, to cost \$1,800,000.

Presbyterian "Foundation" Suggested by Layman

George D. Dayton, wealthy merchant of Minneapolis, and a Presbyterian lay-

Special Correspondence from Colorado

Denver, May. 12.

COLORADANS are proud of the Denver chapter of the D. A. R. At the very time that the steam roller was getting ready for action at the national convention in Washington the local chapter

Colorado Breathes Freer Air

held a special meeting and wired its delegates to oppose the blacklist policy of the present officials. Their action is unique, and gives them some claim to spiritual lineage from men who cried, "Give me liberty or give me death." Nor is Kirby Page too dangerously Christian for Denver university, the Denver ministerial alliance, or several other groups which listened to him with much stimulation to mind and will. The absence of an R. O. T. C. unit at D. U. probably accounts for the absence of the usual false propaganda which prevents his appearance before some of our college groups. College officials here urged Mr. Page to come for the annual week of prayer meetings but the pressure of his heavy schedule made acceptance impossible. Such a tolerance of opinion and even welcoming of new ideas as characterize our city is not the product of chance. Ever since war days the Denver open forum has provided an absolutely free platform for even the most "dangerous" of speakers listed by our superpatriots. Citizens have personally observed that the men and women listed by Fred Marvin and others really do not have horns, and the manifest sincerity, earnestness and intelligence of most of them have convinced large bodies of our townsmen that the key-man blacklist is indeed a roll of honor.

Is "Prosperity" Becoming the Business of the Churches?

Colorado has her share of churchmen who feel that it is the business of the pulpit to "preach the gospel" without including in "the gospel" any such "good news for the poor" as was brought by the prophets and Jesus when they denounced the current iniquities of their day and specifically pointed out some particulars in which the reign of God might be brought perceptibly nearer. Little has been said in our churches about the un-Christian conditions back of our much advertised but little felt prosperity. For example, a stockholder in one of Colorado's sugar companies is able to make a profit of \$121,807 on a \$10,000 investment in 23 years while banks are failing and merchants are going bankrupt because the farmers and workers to whom they extended credit are not able to realize enough on their work in the beet fields to pay their honest debts. But "hard-headed business men" on official boards are beginning to face facts. Some of our large

est churches are unable to meet their budgets and repeated drives among wage and low salary earners bring the most meager results in the experience of many seasoned workers. It is rumored that some pulpit changes are to be made soon as a result of the difficulties encountered. Perhaps the present situation will not be without value if churches are forced as a matter of necessity to insist on regard for that portion of their creed which demands "the most equitable division of the product of industry."

Fellowship Conference At Estes Park

The Fellowship of Reconciliation is arranging for a western conference to be held in the Estes Park conference grounds of the Y. M. C. A., Aug. 19-31. This innovation in the summer program of the fellowship should result in a fine attendance of Rocky mountain region and plains folks. The 800-acre grounds in the heart of the Rockies, adjoining Rocky Mountain national park, 70 miles to the north of Denver, are without equal as a summer vacation camp. Altogether, aside from the values derived from the conference itself, two weeks in this favored nook of nature will be worth all it costs anyone. The program for this particular conference—the discussion method will be used throughout—will center around two themes: "The Relation of the Individual to the Group" and "The Struggle for Power." One week will be spent on each. Particular attention will be paid to the recent Colorado coal strike as a background. Among the local people who will assist in the discussion will be Miss Josephine Roche, major stockholder in Colorado's third largest coal company and projector of plans for a new relationship between her company and its employees. Miss Roche is an experienced social worker of fine technical training and unusually broad experience. Frank Palmer, ex-editor of the Colorado Labor Advocate and a leading figure in the recent strike, will prove a mine of information as to the facts of the strike and the mind of labor in general. A. A. Heist, pastor of Grace Community church, will make available his experience as a representative of the American Civil Liberties union during the entire period of the strike. Among the out of town people will be F. Ernest Johnson, of the federal council of churches; Robert W. Bagnall, of the National Association for the Advancement of Colored People; Eduard C. Lindeman, special investigator of employee representation; Stuart A. Queen, professor of sociology, University of Kansas; John Nevin Sayre, secretary F. O. R., and Goodwin B. Watson of Teachers college, Columbia.

A. A. HEIST.

man, has prepared for the general assembly being held at Tulsa this week and next, a plan for a special Presbyterian foundation designed to relieve the church of "staggering financial problems" and "to establish a giant clearing house for amassing and administering untold millions for religious purposes on the basis of big business through the methods of successful laymen." It is reported that the general council's budget and finance committee favors the plan.

New Chief of Chaplains Inducted into Office

Rev. Edmund P. Easterbrook, new chief of chaplains, was inducted into office April 7, at Washington. Major-General John A. Hull, judge-advocate general of the army, administered the oath of office.

British Scientist Pays Tribute to Catholics

J. B. S. Haldane, British scientist and author, in a recent lecture, said that he hoped that as long as there are an appreciable number of protestants, they will be balanced by Catholics; both, he said, have been about equally hostile to truth, but the Catholics have been "kinder to beauty."

World's S. S. Convention At Los Angeles

That the program of the World's Sunday school convention, to be held in Los Angeles, July 11-18, will be truly of world character, is indicated by the fact that but 16 of the 55 participants on the program are from the United States. Reservations are now being made on 25 special trains through the various state secretaries. To date, nearly 2,000 registrations have been received at headquarters.

Hartford Seminary Students Will Preach to Maine Churches

Seventeen students in the Hartford, Conn., seminary foundation, under the direction of Rev. Hilda L. Ives, director of town and country work for the Congregational conference and missionary society of Maine, have organized a "Hartford-Maine band," and will spend next summer in religious work in some 30 churches of Maine, for the most part in rural parishes.

U. of C. Hittite Expedition Resumes Work

Drs. Schmidt and von der Osten, joint leaders of the University of Chicago's Hittite expedition, have again sailed for Turkey, and will proceed at once to Angora. The site of the Hittite city which the university is excavating is southeast of Angora. Dr. von der Osten reports that the expedition has already discovered over 50 sites which could be identified as ancient Hittite settlements, towns and cities heretofore unknown.

Professor Fleming Guest Lecturer At Canadian School of Missions

The ample university facilities of Toronto are supplemented for the purposes of missionary preparation by the Canadian school of missions, which gives 30 courses of its own. Each year a special one-week session is held when missionaries and others interested come in from a wide area. The guest lecturer this year was

Prof. D. J. Fleming, Ph.D., professor of missions at Union theological seminary, who gave five addresses on "Thinking Ahead With Missions."

Founder of Red Cross Honored

The 100th anniversary of the birth of Jean Henri Dunant, Swiss citizen in whose mind grew the idea of the Red Cross, was observed May 8 by 56 nations. To date more than twenty million persons have been enrolled under the Red Cross banner.

Evangelical Lutheran Bishop of Russia Resigns Pastorate

In order to devote his full time and strength to the exacting duties of his office, Rev. Theodore Meyer, bishop of the Evangelical Lutheran church of Russia,

retired on Easter day as pastor of the Lutheran church of Sts. Peter and Paul, in Moscow, of which he had been pastor for 17 years.

Florida Presbyterians Plan Summer School

The Presbyterians of Florida are making elaborate plans for this year's session of the New Smyrna beach summer school to be held next month.

Intermountain Christian Workers In Annual Institute

The Intermountain Christian Workers' institute will hold its annual session on the campus of Westminster college, Salt Lake city, June 25-July 1. Among the speakers already scheduled are Dr. W. F. King, New York city, secretary of the

The GOSPEL and the PLOW

1913—One village boy in India who wanted to learn how to be a farmer. One tool shed to serve as dormitory, class room and demonstration laboratory. One Presbyterian missionary with a vision.

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Allahabad Institute needs your help. It can increase its service if you will help increase its endowment. Buildings, equipment and salaries should be enlarged. "The Gospel and the Plow" will mean fuller life to a quarter of a billion people. Send your check now.

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"I spent an evening browsing in delight through this book. Rediscoveries and new discoveries met me everywhere. These 'quotable poems' all sound the spiritual note, and their collectors have ranged wide and far in their search. The book is a wellspring of joy and refreshment. You may dip anywhere and be rewarded."

S. J. DUNCAN CLARK, editorial in Chicago Evening Post.

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national home missions council; Dr. John W. Bailey, professor of New Testament interpretation, Berkeley Baptist divinity school, and Mrs. Marion Humphreys, of Omaha, a leader of missions, biblical drama and pageantry of the international council of religious education. Leaders in other denominations are expected to contribute to the program. This institute is fostered by the Utah home missions council. The director this year is Rev.

Arthur L. Rice, pastor of the Phillips Congregational church of Salt Lake city.

Reinhold Niebuhr at Eden Theological Convocation

There were three speakers at the spring convocation exercises, held April 22-25, at Eden theological seminary, Webster Groves, Mo.: Reinhold Niebuhr, preaching the convocation sermon; Alva W. Taylor, who spoke on the ministry as an

Special Correspondence from Minnesota

Minneapolis, May 5.

THE state and church question, like the poor, is always with us. For about five years committees and conferences between the administration and the council of religious workers at the state university

Schools of Religion have thrashed over the problem. Since the anti-evolution bill was introduced into the legislature last year, the

subject has been revived, and recently the university authorities have cooperated with a committee from the church federation to see if a school of religion is possible at the university. The dean of the school of science and art was delegated to study the situation at Illinois, Missouri and Iowa. None of these schools met with the approval of his critical eye, nor did there appear any hope of a synthetic plan. That there are grave difficulties cannot be gainsaid. On the one hand there is the penetrating criticism that, too often, the courses offered are little except denominational and sectarian propaganda with but a pinch of academic flavor. The apologetic element protrudes, and those who sponsor the teaching are not left free to present religion in the same objective way that other subjects are treated. Thus both faculty and students come to regard such attempts as "snap" courses, and as a kind of sublimated Sunday school. Then there is the practical difficulty of bringing together the Catholic, protestant and Jewish forces, together with the task of financing such undertakings. On the other hand, one is inclined to despair of that academic attitude ever stressing the cult of objective learning, of the open mind and of professors as "high priests of the scientific method." Information may be impersonal, but can truth ever be such? Are we so sure that openmindedness may not be confused with vacant mindedness? Must institutions of higher learning dislodge old views without also offering some positive content to replace them? How naive is the assumption that education is achieved by presenting abstract conclusions to immature minds! Especially is this so in view of the non-transferability of training and of the admission that 60 to 90 per cent of ultimate achievement depends on original ability. When a majority of professors disclaim any responsibility except for subject matter, ought we not to revise the creation story to read "Ph.D.'s created he them?"

An Effective Radio Preacher

Rev. Frederick M. Elliott, the popular Unitarian minister of St. Paul, broadcasts weekly over WCCO on Thursday evenings at 7 P. M. He always says some-

thing helpful under a general caption of "Common Sense in Religion." This week he made a comparison of map-making in the 16th and 17th centuries. The earlier maps filled in the unexplored sections from the imagination, while those of a hundred years later were content to plot only their achievements and to confess their ignorance. As Gamaliel Bradford says in "Life and I," "It may be that a great aim of education, perhaps even the greatest aim, though an aim too often neglected, is to teach us how much we do not know."

* * *

Minneapolis Bans Arbuckle

Arbuckle was suddenly announced to appear in person this week in a Minneapolis theater. Feelings of protest ran high and the mayor and aldermen were deluged with appeals. The result was, the theater owners were threatened with a suspension of their license if the erstwhile Hollywood Falstaff was allowed to perform. The reported hissing of a recent Paris audience was reproduced without remote control, and it would seem that the president of the celluloid immortals cannot easily restore this man to public favor.

* * *

And So Forth

The University of Minnesota is offering this summer, through the geology department, an unusual combination of sight-seeing and instruction. Dr. I. S. Allison, of that department, is to conduct a party through Yellowstone park. What a fine way of spending a vacation!...Leonard Paulson, general secretary of the St. Paul Y. M. C. A., a brilliant Christian leader well known in Y circles throughout the country, died very suddenly April 27 of pneumonia. Only 42 years old, and leaving a wife and a family of four children, his death will be a severe loss....Dr. Theodore Soares of the Chicago divinity school has been in Minneapolis for the celebration of the 25th anniversary of Trinity Baptist church, of which Dr. Bryn-Jones is pastor. He preached on Sunday evening at the University Baptist church for a union service of the cooperating university churches. The theme, "My Gospel," was a frank and helpful message of the evangelical liberalism that Dr. H. Sloane Coffin is never tired of advocating....Home dedication week—a fine idea that originated with Dr. H. Augustine Smith of Boston—culminated here in a church federation meeting, on Sunday, April 29, at Westminster church. A series of tableaux, followed by an open forum and a social hour, made up the program.

W. P. LEMON.

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of reconciliation; and Pres. George W. Richards, of the theological seminary of the Reformed church, who delivered a series of lectures on "Church Unity and Church Union." The faculty of Eden seminary conferred D.D. degrees on Mr. Niebuhr and Mr. Taylor.

Rev. Joseph B. Lyman Resigns From Sharon, Mass., Pastorate

Rev. Joseph B. Lyman, for the past nine years leader of First Congregational church, Sharon, Mass., resigned this charge May 1 to become pastor-at-large of the Congregational churches of south-eastern Massachusetts.

Granddaughter of Indian Now Missionary to Turkey

Miss Bertha Colmyer, whose ancestry is partly American Indian, is soon to go to the Congregationalist mission field in Turkey, being located at Merzifoun, where she will teach economics. She is at present teaching home economics in a New York school.

Northern Baptist Theological Commencement

Dean Jacob Heinrichs, professor of systematic theology at the Northern Baptist theological seminary, Chicago, delivered the baccalaureate sermon last Sunday, opening commencement week of that school. The exercises culminated May 24, with five members of the senior class and the president of the seminary giving the commencement addresses. There are 46 candidates this year for graduation.

Dr. McKeehan Contrasts British And American Preachers

American preachers are far better speakers than English preachers, says Rev. H. D. McKeehan, of the Reformed church, Huntingdon, Pa., whose book, "Anglo-American Preaching," (Harpers) is just published. The volume contains ten sermons, five from Americans and five from Englishmen. "The contrast between British and American preaching," says Dr. McKeehan, "offers an interesting and rewarding study. Which country enjoys the greater preaching? My own observation has led me to this rather general conclusion: British preachers are, as a whole, more studious, more biblical and expository in their methods and more polished in their productions. American preachers, on the contrary, are more adventurous, less bound by customs and tradition, and far better speakers."

Milwaukee Pastor Sails for Year of European Study

Rev. James Ostler, for 18 years minister at Calvary Presbyterian church, Milwaukee, left that city May 1, with his family, for a year of study abroad. Dr. Ostler, announcing his desire for this season of study, resigned from his pastorate, but the board of the church countered by urging him to regard his departure as a leave of absence rather than a final severing of connections. In answer to this urgent plea, Dr. Ostler declared that he could not return unless the church members "undertake a greatly increased program of Christian service befitting a church in the heart of Milwaukee." "Such a program," he said, "will involve the

raising of a large endowment fund, the employment of an assistant pastor and a staff of paid workers, and the opening of the church seven days every week. Calvary church must become a Christian service station for all Milwaukee." During the long period of his ministry in Milwaukee he has steadfastly refused to allow the church to be moved from its location, near the center of the city, to more fashionable surroundings, holding that it must continually serve the entire city.

A New Y.M.C.A. Hotel For Chicago

Chicago's new enlarged Y hotel, the largest hostelry for men in the world, will be formally dedicated early next month, 12 years after the original structure, on south Wabash avenue, was opened. The addition and the remodeled original structure contain 2700 rooms. The new work on the hotel will cost \$1,425,000; the original building cost about \$1,500,000.

Rhode Island Church in Notable Anniversary

First Baptist John Clarke Memorial church, Newport, R. I., is this week celebrating its 290th anniversary. The celebration takes official cognizance of the fact that the first settlers on Rhode Island, May 13, 1638, voted to build a meeting

house, presumably the Clarke Memorial church, which has had 24 pastors. Rev. Wilbur Nelson is the present leader.

Late—But Too Good To Miss

For some reason, report was not given earlier of a remarkable and impressive service held in All Saints Episcopal church, Palo Alto, Cal., on Thursday evening of Holy week, at which the congregations of six churches of the city received holy communion, together with their ministers. The Methodist minister preached the sermon, and two Episcopal rectors officiated at the communion service. Rev. David Evans, rector-emeritus of All Saints church, writes that the experience was a moving one which those who participated can never forget.

Cleansing the Leper Is Now Practicable

It has been conservatively estimated that there are 2,000,000 lepers in various parts of the world, only about 100,000, or five per cent, of whom are receiving any medical attention, although it has been demonstrated that leprosy is a curable disease. About sixteen years ago a wonderful remedy was re-discovered. It is already used by physicians in the leper colonies all over the world, and the treat-

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ment with this remedy is gradually being so refined that increasingly beneficial results are being secured from it. At about the time this remedy was re-discovered, the American mission to lepers was organized. It is an international and interdenominational agency, having relationships with 103 leper colonies in eighteen different countries. It is affiliated with the mission to lepers which was organized in London fifty years ago, and which

now has offices also in New York, Toronto, Edinburgh, Dublin, Bombay, and Shanghai. The mission is aiding in a practical manner fully 20,000 patients in the various hospitals and colonies with which it is affiliated. In addition to this, it is promoting plans for the care of outpatients in the community, so that large numbers, for whom accommodations cannot be found in the hospitals, are given personal treatment. From the very beginning, the mission has also brought to its patients the comforts of the gospel of Christ. The office of the American mission to lepers is at 156 Fifth avenue, New York city, and William M. Danner is its general secretary. The budget of this mission for the current year is \$278,000, and it depends entirely upon voluntary contributions for support.

Dr. Nixon Says the Great Need Is "No" Men

Preaching on some of the implications of the recent oil scandals, from his pulpit at the Brick Presbyterian church, Rochester, N. Y., Rev. Justin Wroe Nixon finds the ultimate reason for the scandals and for the public apathy accompanying their disclosure in "a religion which has lacked moral vitality." "We have been too complacent," he continued, "in our religion, too comfortable. We have been content to leave men like Will Hays in high places in the church; to let Governor Small teach his Bible class on Sunday while he misused the funds of the State of Illinois on Monday. We have looked upon religion as a way of escaping from the world instead of as a way of transforming the world. In religion as well as in business and politics we have had too many 'yes' men who listen till their masters speak and then nod sympathetic approval. We need now some 'no' men, men who can stand against the herd mind and turn the thoughts of men into nobler channels."

Rev. J. A. MacCallum May Cultivate The "Fellowship of Faiths"

The Philadelphia presbytery, at its May meeting, absolved Rev. John A. MacCallum, of Walnut Street Presbyterian church, Philadelphia, of any guilt for his connection with the Fellowship of Faiths—an organization of religious liberals of various creeds for the purpose of promoting better understanding between them. A resolution to "admonish" Dr. MacCallum "enjoining him from any further participation with the fellowship," was defeated. Relationship with the fellowship was declared to be a matter of conscience and therefore beyond the realm of any juridical body such as the presbytery had constituted itself.

Bishop C. W. Burns at Baker Commencement

Bishop Charles Wesley Burns, of California, will deliver the commencement day address this year at Baker university.

Two Celebrations at Northfield Conference

Two of the seven conferences at Northfield will celebrate this summer the conference of religious education, formerly called the summer school for Sunday school workers, and the conference for women's foreign missionary societies, meet-

ing this year for their 25th annual session. The original Northfield conference, known as the general conference of Christian workers, holds its 46th session. The long list of speakers and teachers on the Northfield program, opening in mid-June, include this summer such leaders in Christian thought and activity as Bishop John T. Dallas, Dr. James Moffatt, Dr. Henry Sloane Coffin, Mrs. Helen Barrett Montgomery, Mrs. Henry W. Peabody, Dr. Elmore M. McKee, Prof. Henry Hallam Tweedy, Miss Margaret Slattery, Dr. Reinhold Niebuhr, Dr. Albert W. Beaven, Dr. William P. Shriver, Prof. Jerome Davis, Dr. Henry K. Sherrill, Dr. Allan K. Chalmers, Miss Margaret Applegarth, Miss Bertha Conde, Prof. John Clark Archer, and others prominent in the church, the mission field, and in religious education.

Mt. Vernon, N. Y., Has Large Bible Classes

The men's and women's classes at First Methodist church, Mt. Vernon, N. Y., Rev. O. F. Bartholow, minister for 24 years, have enrolments of 2,400 and 1,200, respectively.

Methodists Lead in National Legislative Bodies

According to a tabulation made by the Methodist board of temperance, prohibition and public morals, the following is the make-up, in religious affiliation, of the U. S. senate and house of representatives. Methodists, 126; Episcopalians, 75; Presbyterians, 72; Baptists, 57; Catholics, 40; Congregationalists, 33; Disciples, 21; Lutherans, 18; Jews, 10; Unitarians, 7; Quakers, 4; Dutch Reformed, 3; Mormons, 3; United Brethren, Mennonites, Universalist and Christian Scientist, one each. Twenty-eight names are listed as without religious affiliations, and no report was secured from 19 members of the senate and house.

Chicago Suburb Organizes Sunday Evening Club

All four churches of River Forest, Ill., are joining in the organization of a Sunday evening club, which had its first meeting May 6 at the Presbyterian church of that Chicago suburb, with Lorado Taft, Chicago sculptor, as speaker. Practically every organization in the village was represented at this opening meeting. W. Frank McClure, who organized the Sunday evening club of Wilmette, Chicago, 13 years ago, was present and gave an informational talk on ways and means toward success in this field. In the autumn the series of 26 club meetings will be begun, with nationally famous speakers heading the programs.

A German Estimate of American Student Faith

Writing for Die Christliche Welt, liberal German church weekly, Hans Schimelpfeng, a contributing editor at present in America, gives his impressions of the Student Volunteer convention held during the holidays in Detroit. His analysis of the convention is sympathetic but critical. "The strong emphasis," he writes, "gives to prayer and to seasons of devotion in convention reveal the strong discipline in prayer life which many of the young peo-

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Special Correspondence from Virginia

Richmond, Va., May 5.

THE SOUTHERN convention of the Christian church, representing 236 congregations along the Atlantic seaboard from Delaware south, was in session the first week in May at the First Christian church, Richmond, where Rev. C. C. Ryan is pastor. A resolution to merge with the Congregationalist church was unanimously adopted. The tentative name adopted for the new united church is the "Congregationalist-Christian." The resolution adopted is in the form of a memorial to the general convention of the Christian church and was drawn by a joint committee of Christian and Congregationalist ministers. Practical steps looking to the consummation of this plan were taken by the adoption of a resolution providing for the union of the Congregationalist theological seminary at Atlanta, Ga., with Elon college (Christian) in North Carolina, the details of which are to be worked out by the respective boards of trustees, and to provide for the removal of the seminary to Elon, selling the property of the former to help to create an endowment for the new combined institution. Dr. W. A. Harper, president of Elon, and Dr. Lewis E. Keller, president of the Atlanta seminary, both spoke in favor of the merger. The address of Dr. Jason Noble Pierce, pastor of First Congregationalist church, Washington, was a strong plea for the union of the two churches, and undoubtedly had great influence in making the vote on that question unanimous.

Neighbor House Ministers to 6,000

A Jewish activity of great value to the entire city of Richmond, is carried on at the Neighborhood house on 19th street, of which Mrs. Minna T. Livingstone of the Beth Ahabah synagogue congregation is chairman. During the past year, this social center touched the lives of more than 6,000 people. Its activities are mostly recreational and are conducted through a settlement house. It is one of the agencies of the "community chest," in whose activities our Jewish citizens take a leading part, giving most liberally of their services as well as of their means. The report recently presented to the community fund shows that the Neighborhood house, which has been organized since 1912, now has more than 400 members.

A Presbyterian Event

The East Hanover presbytery held its 28th semi-annual session in the Forest Hill Presbyterian church of this city in April, and the reports showed that there are now 62 churches in this organization with 12,000 communicants, and about the same number in attendance at their Sunday schools. The most important action taken was to add the four counties of

ligion may easily betray them into intellectual inertia, it cannot be denied, even by a slow and critical German, that the effect

Richmond, Lancaster, Westmoreland and Northumberland to this presbytery. These counties form what is known as "The Northern Neck," one of the most historic sections of Virginia, in which George Washington, James Monroe, James Madison, Robert E. Lee and many other national leaders were born. For many years this peninsula between the Potomac and the Rappahannock was a community within itself, having no railroad facilities, and very poor roads. Within the past five years, however, the building of state highways, and the Downing bridge across the Rappahannock river at Tappahannock has made it accessible, and now many tourists visit its old colonial churches and mansions.

Floyd Bennett's Funeral

Virginia had more than the normal interest in the tragic death of Floyd Bennett. When an unknown mechanic attached to the naval air station at Hampton, he joined the City Temple Christian church some five years ago and had kept up his interest and his membership ever since. The pastor, Rev. L. E. Smith, took part in the funeral services at Arlington, and on the last Sunday in April had a memorial service in his church at which the state, city and federal government were represented by special speakers.

Two Important Women's Meetings

The woman's auxiliary of the East Hanover presbytery recently met in Westminster Presbyterian church, Richmond, 400 strong, and transacted much business for the furtherance of God's kingdom here on earth. At the same time, the woman's auxiliary of the diocese of Virginia was in session at Charlottesville in St. Paul's Memorial church. This is the great missionary body of the Episcopal church, and on their program of speakers were Dr. Grafton Burke in charge of the hospital at Fort Yukon, and Rev. Takabaru Takamatsu, of Japan.

An Honored Catholic

A service of unusual interest was held in St. Mary's Roman Catholic church, Richmond, on the last Sunday in April, commemorating the 50th anniversary of the ordination of Very Rev. Father Willibald Baumgartner, O.S.B., who served this church for 25 years after his ordination, leaving it in 1901 to become prior at Belmont abbey, Belmont, N. C., which position he still holds. High mass was celebrated at 10 o'clock Sunday morning. A delegation from the fourth degree assembly, Knights of Columbus, being present in full dress with swords and baldric. Rev. E. M. Tierney, of Lynchburg, preached the sermon and Rev. Nicholas Biley, O.S.B. of Belmont abbey, N. C., was master of ceremonies.

R. CARY MONTAGUE.



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on the last night of the convention when, after Dr. Hodgkin had spoken on the cross, the entire audience joined in the hymn, 'Gather Us In' was very telling. . . . The spirit of contrition for the moral limitations of western civilization and western Christianity was predominant in the convention and was manifestly sincere. 'Denominationalism' and 'nationalism' were excoriated in every way. But there seemed no great desire to analyze the historical roots of these weaknesses. The hunger for emotion and inspiration tended to lame the intellectual vitality of the students. The way to unity lies not on the side of theology but through the-

ology. It would be a pity if the natural desire of the mission churches for interdenominationalism should betray the Christian youth of America to neglect the honest and profound theological thought which religious truth demands. The prevailing note at Detroit was one of honest pietistic enthusiasm unsupported by theological or historical discipline but without sufficient patience for consistent intellectual effort."

Dr. George L. Robinson Makes Seventh Trip to Palestine

Dr. George L. Robinson, of McCormick theological seminary, left this country just after Easter for his seventh trip to the Holy Land. Dr. Robinson won fame as an explorer several years ago by his work in the Sinai peninsula and at Kadesh-Barnea; he discovered the sixth and seventh walls of Beersheba and the original "high place" at Petra, the capital of Edom. He is now gathering material for the completion of a book on archeology. Dr. Robinson was head of the American school for oriental research in the Holy Land 1913-14, and was for three years an instructor at the American university at Beirut, Syria.

Welsh Churches Hold Psalmody Festival

Sunday, May 20, was the date set for the annual congregational "psalmody festival" of the three Welsh churches of Chicago, at Hebron Welsh Presbyterian

church. One service was held in the afternoon, the other in the evening. Dr. Daniel Protheroe, choral conductor of Chicago, was in charge. This type of festival is one peculiar to Wales, the purpose being to improve congregational singing.

Daughter of Dr. E. B. Allen Appointed Missionary to India

Miss Dorothy Allen, daughter of Rev. Ernest Bourner Allen, of Pilgrim Congregational church, Oak Park, Ill., has been appointed by the American board for missionary service in India. A consecration and commissioning service for Miss Allen was held at Pilgrim church May 20, Dr. Ozora S. Davis presenting the commission. The women of Pilgrim church have voted to assume the financial support of the new missionary.

Dr. MacFarland to Attend Conferences in Europe

Dr. Charles S. MacFarland, general secretary of the federal council, sailed last month for Europe. He will deliver lectures at European universities and theological seminaries, and hold church conferences in Paris, Geneva, Rome, Athens, Bucharest, Belgrade, Budapest, Vienna, Prague, Berlin, Marburg, Frankfurt, Utrecht and Brussels. He will attend the opening of the bureau of social research at Geneva, and give a Memorial day address in Paris. At Athens he will participate in a conference of representatives of the Eastern Orthodox churches looking towards closer cooperation with the American churches.

Church College Joins With Columbia

AN event of interest, importance and significance in educational and religious circles is the announcement of the affiliation of St. Stephen's college, Annandale-on-the-Hudson, with Columbia university on a parity with Columbia and Barnard college. Dr. Nicholas Murray Butler, as president of the university, assumes the presidency of the college and Dr. Bernard Iddings Bell becomes warden of St. Stephen's college, Columbia university. St. Stephen's college has always been under the direct and definite control of the Protestant Episcopal church and will so continue. Its educational policy, however, is now under the direction of the university. Its personnel is limited at present to 250 students, most of whom are necessarily from the metropolitan area and the Hudson valley, accepted on the basis of tried ability and intellectual earnestness. Its student charges remain at the very reasonable sum for tuition, board and room at \$700 a year. While the college will stress the intellectual importance of religion, there will be no restriction along denominational or racial lines in the selection of its student body. Dr. Butler said: "For some years I have pointed out the tendency to integrate isolated and detached institutions with larger units with a view, first, to increased educational effectiveness and, second, to the preservation of the best academic standards. St. Stephen's enters Columbia university on the same educational plane with Columbia and Barnard colleges, which are undergraduate colleges for men and women respectively. St. Stephen's sacrifices nothing, but gains much, by the new ar-

range. Columbia university gains for its educational system an excellent and well-placed college in the country under distinct religious influence, where many young men may well wish to go for all or part of their undergraduate residence." Frank P. Graves, state commissioner of education, comments: "It affords all the advantages of seclusion, scholastic atmosphere and intimate relations with leading men of the faculty, which are peculiar to the college of limited enrollment, together with the range of courses, equipment and prestige of the university." Dr. Bell adds: "It means a larger and truly modern definition of what constitutes a metropolitan university." The following members of the St. Stephen's faculty are now appointed members of the teaching staff of Columbia university: Religion: Bernard Iddings Bell, D.D. Greek: Lucius R. Shers, Ph.D. and Joseph E. Harry, Ph.D. Romance languages: James H. Wilson, M.A. (Oxon) and Louis F. Corti. Germanic languages: John T. Krumpelmann, Ph.D. English: Edwin C. Upton, M.A., Litt.D. Edward N. Vorhees, M.A., and George A. Libaire, M.A. History: Francis R. Flournoy, Ph.D. Social sciences: Lyford P. Edwards, Ph.D. Biology: Vasil Obreshkove, Ph.D. Chemistry: Stanley F. Brown, M.A. Mathematics and physics: Harold F. Phalen, Ph.D. Philosophy and psychology: Frank D. Coop, M.A. (Cantab). Public speaking: Kenneth O. Crosby, B.D. It is also stated that a fund of \$2,000,000 will be sought at once to increase the facilities of St. Stephen's.

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and in London will meet with representatives of the continuation committee of the Universal Christian conference on life and work. Dr. MacFarland has also been requested to inquire and report on the present status of religious minorities, particularly in the Balkan states.

METHODISTS AND CHURCH UNITY

(Continued from page 674)

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was charged with approving the minutes of a Delaware conference over which he presided, in which it was alleged some items had been suppressed. Besides, he had given commendation to "the atheistic propaganda of the American Civil Liberties union by approving the teaching of evolution in the schools." The charge of "immorality" was construed in press reports over the country as meaning immorality in personal conduct. After waiting ten days for something to be done about the matter, Bishop McConnell asked the special privilege of immediate conference action. He got it, accompanied by an ovation from the delegates such as rarely has burst out in a Methodist conference. Ernest H. Cherrington proposed the vindication of "the unsullied name of one of the noblest men in Methodism"—and that's as far as he got before the cheering began. Even Harold Paul Sloan, a fundamentalist usually, joined in asking that the charges be dismissed as totally without foundation.

A minor point worth noting, touching the bishops, is that the conference changed the instruction of the 1924 conference to the episcopacy committee, which suggested that eight years was long enough for a bishop to remain in one area. The instruction now is that the committee shall give more heed to such considerations as the interests of the kingdom of God, the welfare of the church, and the qualification of a bishop for the work of his area than to any principle or idea of time limitation of episcopal residence."

Which may have some bearing on the probable action of the conference on the tenure of office issue.

ORIENTAL EXCLUSION DEcriED

On the motion of E. Stanley Jones, of India, a resolution was passed approving restricted immigration, but demanding the application of this policy to all nations on a quota basis—a blow at the oriental exclusion clause of the present immigration act. Such exclusion was described as "invidious, un-American, and un-Christian," and the acquiescence of Christians in such treatment as "a negation of the spirit of Christ and the claims of universal brotherhood, to proclaim which missionaries of our church are sent to these countries."

The efforts of President Coolidge and Secretary Kellogg toward the outlawry of war were commended.

Considerable debate greeted a resolution to request the present congress not to authorize a cruiser-building program beyond June, 1929, and not to restrict the president in his power to negotiate for reduction of naval armaments. A Missouri lawyer delegate helped its passage by his argument for "adequate defense." This action, and newspaper reports that the committee on the state of the church

was considering a recommendation against compulsory military training in all schools, has drawn fire from the local American legion central executive committee.

The Methodist men's council, and a special program for women, held the center of the stage over the week-end, with such speakers, shared by the two meetings, as Jane Addams, Edward A. Steiner, Raymond Robins, Ralph Connor, Andres Osuna, and E. Stanley Jones. International peace is the dominant theme. While the standing committees are at work in the afternoons, the boards of the church use the afternoons and evenings in convention hall for inspirational programs promoting their interests. Dr. Charles Clayton Morrison was the chief speaker for a program of the board of home missions this week, an honor seldom extended to non-Methodists. His thesis, brilliantly developed, was that unless the church extended the authority of Jesus to the outer secular order of the world, to all its social problems, that authority would be lost inside the church doors. JOSEPH MYERS.

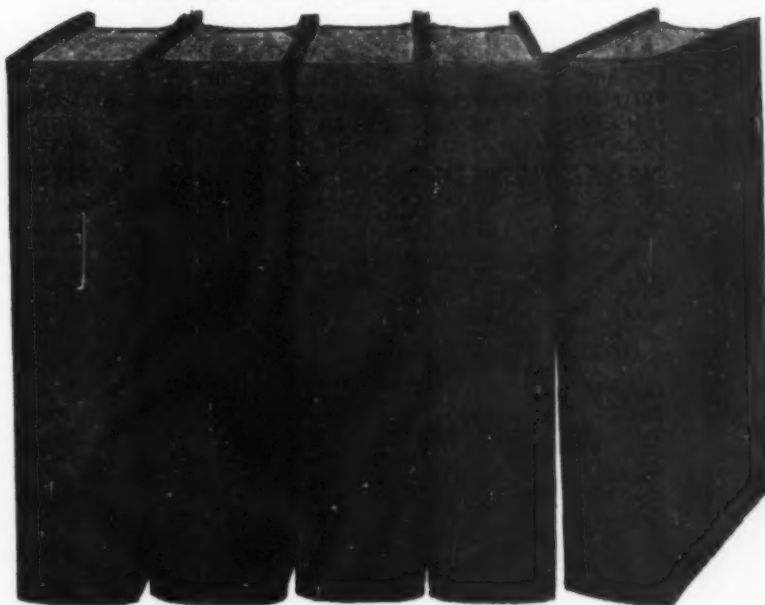
BOOKS RECEIVED

Christianity Today, by members of the faculty of Garrett Biblical Institute. Cokesbury, \$2.00.
Lord Grey and the World War, by Hermann Lutz. Translated from the German by E. W. Dickes. Knopf, \$5.00.

England's Holy War, by Irene Cooper Willis. Knopf.
High Adventure: Life of Lucy Rider Meyer, by Isabelle Horton. Methodist Book Concern, \$2.00.
A Catholic View of Holism, by Monsignor Kolbe. Macmillan, \$1.25.
Locarno, a Dispassionate View, by Alfred Fabre-Luce. Translated from the French by Constance Vesey. Knopf.
Readings from the New Poets, edited by William Webster Ellsworth. Macmillan, \$2.25.
American Travelcharts and Travel Chats, by Frederick L. Collins. Bobbs Merrill, \$2.50.
Our Cuban Colony, a Study in Sugar, by Leland Hamilton Jenks. Vanguard, \$5.00.
The Bankers in Bolivia, a Study in American Foreign Investment, by Margaret Alexander Marsh. Vanguard, \$5.00.
Human Values and Verities, by Henry Osborn Taylor. Macmillan.
Windows of Asia, by A. P. Richardson. Rumford Press, Concord, N. H.
Dead Lovers Are Faithful Lovers, by Frances Newman. Boni & Liveright, \$2.50.
The Torches Flare, by Stark Young. Scribner's, \$2.50.
The Road to Buenos Aires, by Albert Londres. Translated by Eric Sutton. Boni & Liveright, \$2.50.
The New Criminology, by Dr. Max Schlapp and Edward H. Smith. Boni & Liveright, \$4.00.
Growing into Life, a Magna Charta of Youth, by David Seabury. Boni & Liveright, \$5.00.
What Am I? by Edward G. Spaulding. Scribner's, \$2.00.
The Widet Fellowship: Memories, Friendships and Endeavors for Christian Unity, 1844-1927, by Charles William Wendte. 2 vols. Beacon press.
A Religion Without a Cross, by Martin Sindwell. Federal Printing Co., Bridgeport, Conn.

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